

ELLEN G. WHITE STATEMENTS RELATING TO
GEOLOGY AND EARTH SCIENCES

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I. THE BASIC STATEMENT OF 1864

Disguised Infidelity

I was then carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time. "These are the generations of the heavens and of the earth when they were created." God gives us the productions of his work at the close of each literal day. Each day was accounted of him a generation, because every day he generated or produced some new portion of his work. On the seventh day of the first week God rested from his work, and then blessed the day of his rest, and set it apart for the use of man. The weekly cycle of seven literal days, six for labor, and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days.

When God spake his law with an audible voice from Sinai, he introduced the Sabbath by saying, "Remember the Sabbath day to keep it holy." He then declares definitely what shall be done on the six days, and what shall not be done on the seventh. He then, in giving the reason for thus observing the week,

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points them back to his example on the first seven days of time. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." This reason appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labor, because God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of his rest during the same period of time after he had performed the work of creation in six days.

But the infidel supposition, that the events of the first week required seven vast, indefinite periods for their accomplishment, strikes directly at the foundation of the Sabbath of the fourth commandment. It makes indefinite and obscure that which God has made very plain. It is the worst kind of infidelity; for with many who profess to believe the record of creation, it is infidelity in disguise. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike his dealings with mortals, and is an impeachment of his wisdom.

Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record, because of those things which are to them evidences from

the earth itself, that the world has existed tens of thousands of years. And many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old. These, to free themselves of difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period; making senseless the fourth commandment of God's holy law. Some eagerly receive this position, for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them. They have limited ideas of the size of men, animals and trees before the flood, and of the great changes which then took place in the earth.

Bones of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once lived upon the earth. I was shown that very large, powerful animals existed before the flood which do not now exist. Instruments of warfare are sometimes found; also petrified wood. Because the bones of human beings and of animals found in the earth, are much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the world is older than we have any scriptural record of, and was populated long before

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the record of creation, by a race of beings vastly superior in size to men now upon the earth.

I have been shown that without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history. It may be innocent to conjecture beyond Bible history, if our suppositions do not contradict the facts found in the sacred Scriptures. But when men leave the word of God in regard to the history of creation, and seek to account for God's creative works upon natural principles, they are upon a boundless ocean of uncertainty. Just how God accomplished the work of creation in six literal days he has never revealed to mortals. His creative works are just as incomprehensible as his existence.

"Great is the Lord, and greatly to be praised, and his greatness is unsearchable."

"Which doeth great things, past finding out; yea, and wonders without number."

"Which doeth great things, and unsearchable; marvelous things without number."

God thundereth marvelously with his voice. Great things doeth he, which we cannot comprehend."

"O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past find-

ing out! For who hath known the mind of the Lord? or who hath been his counselor?"

The word of God is given as a lamp unto our feet, and a light unto our path. Those who cast his word behind them, and seek by their own blind philosophy to trace out the wonderful mysteries of JEHOVAH will stumble in darkness. A guide has been given to mortals whereby they may trace JEHOVAH and his works as far as will be for their good. Inspiration, in giving us the history of the flood has explained wonderful mysteries, that geology, independent of inspiration, never could.

It has been the special work of Satan to lead fallen man to rebel against God's government, and he has succeeded too well in his efforts. He has tried to obscure the law of God, which in itself is very plain. He has manifested a special hate against the fourth precept of the decalogue, because it defines the living God, the MAKER of the heavens and the earth. The plainest precepts of JEHOVAH are turned from, to receive infidel fables.

Man will be left without excuse. God has given sufficient evidence upon which to base faith if he wish to believe. In the last days the earth will be almost destitute of true faith. Upon the merest pretense, the word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain from natural causes the work of creation, which God has never re-

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vealed. But human science can not search out the secrets of the God of Heaven, and explain the stupendous works of creation, which were a miracle of Almighty power, any sooner than it can show how God came into existence.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. But some of the very men who oppose the investigation of prophecy because it is obscure, eagerly receive the suppositions of geologists, which dispute the Mosaic record. But if God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which he has not revealed. God's ways are not as our ways, neither are his thoughts as our thoughts. Human science can never account for his wondrous works. God so ordered that men, beasts, and trees, many times larger than those now upon the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved to evidence to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth, should establish the faith of men in inspired history. But men, with their vain reasoning,

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make a wrong use of these things which God designed should lead them to exalt him. They fall into the same error as did the people before the flood—those things which God gave them as a benefit, they turned into a curse, by making a wrong use of them.

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Ellen G. White, Spiritual Gifts (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1864), vol. 3, pp. 90-96. Reprinted in Signs of the Times, 5:90, March 20, 1879, and in Spirit of Prophecy (Battle Creek, Mich.: Review and Herald, 1884), vol. 4, pp. 85-89.

Preface

In presenting this, my third little volume, to the public, I am comforted with the conviction that the Lord has made me his humble instrument in shedding some rays of precious light upon the past. Sacred History, relating to holy men of old, is brief. Inspiration has dealt sparingly in praise of the noble deeds and holy lives of the faithful. For example, the life of righteous Enoch is summed up in these words: "And Enoch walked with God, and he was not, for God took him."

On the other hand, the errors, sins, and vile apostasies of some, who had been the consecrated and favored servants of God, are dwelt upon in Sacred History at length, as a warning to after generations.

Infidelity has seized upon the sad history of apostasy, which occupies so large space in the Old Testament, and has deceived many with the base insinuation that the men of the Bible, without distinction, were bad men, and has even blasphemously asserted that the Sacred Scriptures sanction crime.

Since the great facts of faith, connected with the history of holy men of old, have been opened to me in vision; also, the important fact that God has nowhere lightly regarded

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the sin of the apostate, I have been more than ever convinced that ignorance as to these facts, and the wily advantage taken of this ignorance by some who know better, are the grand bulwarks of infidelity. If what I have written upon these points shall help any mind, let God be praised.

When I commenced writing, I hoped to bring all into this volume, but am obliged to close the history of the Hebrews, take up the cases of Saul, David, Solomon, and others, and treat upon the subject of Health, in another volume.

E. G. W.

BATTLE CREEK, July, 1864.

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Ibid., pp. [111], iv.

Science and Revelation

"THE fool hath said in his heart, There is no God." The mightiest intellects of earth cannot comprehend God. If he reveals himself at all to men, it is by veiling himself in mystery. His ways are past finding out. Men must be ever searching, ever learning; and yet there is an infinity beyond. Could they fully understand the purposes, wisdom, love, and character of God, they would not believe in him as an infinite being, and trust him with the interests of their souls. If they could fathom him, he would no longer stand supreme.

There are men who think they have made wonderful discoveries in science. They quote the opinions of learned men as though they considered them infallible, and teach the deductions of science as truths that cannot be controverted. And the word of God, which is given as a lamp to the feet of the world-weary traveler, is judged by this standard, and pronounced wanting. The scientific research in which these men have indulged has proved a snare to them. It has clouded their minds, and they have drifted into skepticism. They have a consciousness of power; and instead of looking to the Source of all wisdom, they triumph in the smattering of knowledge they may have gained. They have exalted their human wisdom in opposition to the wisdom of the great and mighty God, and have dared to enter into controversy with him. The word of inspiration pronounces these men "fools."

God has permitted a flood of light to be poured upon the world in discoveries in science and art; but when professedly scientific men lecture and write upon these subjects from a merely human stand-point, they will assuredly come to wrong conclusions. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and his works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is considered unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having let go their anchor, they are left to beat about upon the rocks of infidelity. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when he brought the world into existence, limits the power of the Holy One of Israel.

Many, when they find themselves incapable of measuring the Creator and his works by their own imperfect knowledge of science, doubt the existence of God and attribute infinite power to nature. These persons have lost the simplicity of faith, and are removed far from God in mind and spirit. There should be a settled faith in the divinity of God's holy word. The Bible is not to be tested by men's ideas of science, but science is to be brought to

the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other. All truth, whether in nature or revelation, agrees. Scientific research will open to the minds of the really wise vast fields of thought and information. They will see God in his works, and will praise him. He will be to them first and best, and the mind will be centered upon him. Skeptics, who read the Bible for the sake of caviling, through ignorance claim to find decided contradictions between science and revelation. But man's measurement of God will never be correct. The mind unenlightened by God's Spirit will ever be in darkness in regard to his power.

Spiritual things are spiritually discerned. Those who have no vital union with God are swayed one way and another; they put men's opinions in the front, and God's word in the background. They grasp human assertions, that judgment against sin is contrary to God's benevolent character, and, while dwelling upon infinite benevolence, try to forget that there is such a thing as infinite justice.

When we have right views of the power, greatness, and majesty of God, and of the weakness of man, we shall despise the assumptions of wisdom made by earth's so-called great men, who have none of Heaven's nobility in their characters. There is nothing for which men should be praised or exalted. There is no reason why the opinions of the learned should be trusted, when they are disposed to measure divine things by their own perverted conceptions. Those who serve God are the only ones whose opinion and example it is safe to follow. A sanctified heart quickens and intensifies the mental powers. A living faith in God imparts energy; it gives calmness and repose of spirit, and strength and nobility of character.

Men of science think that with their enlarged conceptions they can comprehend the wisdom of God, that which he has done or can do. The idea largely prevails that he is bounded and restricted by his own laws. Men either deny and ignore his existence, or think to explain everything, even the operations of his Spirit upon the human heart, by natural laws; and they no longer reverence his name or fear his power. While they think they are gaining everything, they are chasing bubbles, and losing precious opportunities to become acquainted with God. They do not believe in the supernatural, not realizing that the Author of nature's laws can work above those laws. They deny the claims of God, and neglect the interests of their own souls; but his existence, his character, his laws, are facts that the reasoning of men of the highest attainments cannot overthrow.

The pen of inspiration thus describes the power and majesty of God: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are

as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, will see his presence in everything. They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy.

The power of the great God will be exerted in behalf of those that fear him. Listen to the words of the prophet: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how many things there are, even among the common things of every-day life, that finite minds, with all their boasted wisdom, can never fully comprehend.

All the systems of philosophy devised by men have led to confusion and shame when God has not been recognized and honored. To lose faith in God is terrible. Prosperity cannot be a great blessing to nations or individuals, when once faith in his word is lost. Nothing is truly great but that which is eternal in its tendencies. Truth, justice, mercy, purity, and the love of God, are imperishable. When men possess these qualities, they are brought into close relationship to God, and are candidates for the highest exaltation to which the race can aspire. They will disregard human praise, and will be superior to disappointment, weariness, the strife of tongues, and contentions for supremacy.

He whose soul is imbued with the Spirit of God will learn the lesson of confiding trust. Taking the written word as his counselor and guide, he will find in science an aid to understand God, but he will not become exalted, till,

In his blind self-conceit, he is a fool in his ideas of God.

—Ellen G. White, Signs of the Times, 161, 162, March 13, 1884.

Science and the Bible in Education

THE foundation of all right education is a knowledge of God. Many parents who make great sacrifices to educate their children, seem to think that a well-trained intellect is more essential than a knowledge of God and his truth. They neglect to train up their children in the nurture and admonition of the Lord, and act as though they supposed this important part of education would come naturally, as a matter of course. But the first and most important lesson to be impressed upon young minds is the duty of regulating the life by the principles of the word of God.

Parents and teachers should make God first. The influence of his Spirit purifies the heart and stimulates the intellect. If the fear of God is made the basis of education, the result will be a well-developed and symmetrical character, one that is neither dwarfed nor one-sided. Care should be taken to keep constantly before the mind the fact that we are dependent on God, and that we owe him willing obedience, a lifetime of loving service. The true object of education is to fit us for this service by developing and bringing into active exercise every faculty that we possess. Satan desires to defeat this object. He is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of Heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God, to save souls and bless society. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity.

The conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. These philosophers would make us believe that man, the crowning work of creation, came by slow degrees from the savage state, and that farther back, he was evolved from the race of brutes. They are so intent upon excluding God from the sovereignty of the universe, that they demean man, and defraud him of the dignity of his origin. Nature is exalted above the God of nature; she is idolized, while her Creator is buried up and concealed from sight by science falsely so-called.

Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. The thorns of skepticism are disguised; they are concealed and made at-

tractive by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see an independence in it that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped. Teachers who sow these doubts do not lead the mind through the mist of unbelief to faith in the inspired word. But ignorance of God, of his might, his infinity, and his majesty, is the real reason that there is an infidel in the world.

Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is false science, and is sustained by nothing in the word of God. Nature is not self-acting; she is the servant of her Creator. God does not annul his laws nor work contrary to them; but he is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active agency, that works in, and through, and above her laws. There is in nature the continual working of the Father and the Son. Said Christ, "My Father worketh hitherto, and I work."

God has finished his creative work, but his energy is still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues its work by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom we live and have our being. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. It is through his power that vegetation flourishes, that the leaves appear and the flowers bloom. His word controls the elements, and by him the valleys are made fruitful. He covers the heavens with clouds, and prepares rain for the earth; he "maketh grass to grow upon the mountains." "He giveth snow like wool; he scattereth the hoar frost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Parents and teachers should aim to impress minds with the beauty of truth. They should realize that the safety of the young depends upon combining religious culture with general education, that they may escape the snare of unsanctified knowledge. Who and what are the men of learning, that the minds and characters of the young should be moulded by their ideas? They are not connected with the great Source of wisdom; and if they do not actually deny God, they at least lose sight of his direct agency in the operations of nature. But his

care is over all the works of his hands. Nothing is too great to be directed by him; nothing is too small to escape his notice.

God is the foundation of everything. All true science is in harmony with his works; all true education leads to obedience to his government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and his character by teaching us something of the wise and beneficent laws through which he works. We are thus led to adore his holy name, and to have an intelligent trust in his word.

The Bible should be read every day. It is the correct standard of right and wrong and of moral principle. A life of devotion to God is the best shield for the young against the temptations to which they are exposed while acquiring an education. The first consideration should be to honor God; the second to be faithful to humanity, performing the duties and meeting the trials that each day brings, and bearing its burdens with firmness and courage. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, and will qualify for a useful life. Such a life is a series of triumphs, not always seen and understood, but reaching far into the future, when we shall see as we are seen and know as we are known.

If we work in harmony with the Spirit of God, we shall see of his salvation. The education begun here will not be completed in this life; it will be going forward through all eternity,—progressing ever, never completed. Day by day the wonderful works of God, the evidences of his miraculous power in creating and sustaining the universe, will open before the mind in new beauty and grandeur. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.

--Ibid., [177], March 20, 1884.

Erroneous Doctrines Dangerous

Says the apostle Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The apostles and their co-laborers in the early Christian church were constantly obliged to meet heresies, which were brought in by false teachers in the very bosom of the church. These teachers are represented not as coming openly, but creeping in unawares, with the gliding motion of a serpent. They followed their own pernicious ways, but were not satisfied without drawing away others with them. They had no connected chain of truth,

but taught a disjointed medley of ideas, supported by a passage of Scripture here and another there. These disconnected scriptures were woven together into a tissue of falsehood that would strike the fancy, and would deceive those who had not, by searching the Scriptures for themselves, become established in the truth for that time.

Satan worked through these false teachers. Under a profession of regard for the truth, they concealed base purposes, for their hearts were corrupt. Had they come disclaiming faith in Christ, they would have been rejected at once; but professing to believe in him, they gained the confidence of some, and without shame or conscience perverted the truth to suit their own unsanctified hearts. And when once these deluded souls had departed from the old landmarks of faith, they had let go their anchor, and were tossed about like the waves of the sea. These lying prophets are described in the word of God; their deeds are recorded in the register of Heaven. Their hearts and their deceptive, wicked works were not understood by men; but the Lord saw them; he read their hearts as an open book, and knew that their very thoughts and purposes were corrupt.

False teachers are just as active in our day as they were in the days of the apostles. Satan has many agents, and they are ready to present any and every kind of theory to deceive souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. There are cheap fallacies for those who are easily led into error, and who desire something new, odd, or fanciful, which they cannot explain intelligently, or even understand themselves. A mysterious, disconnected set of ideas is more in accordance with their minds than the plain truth, which has a "Thus saith the Lord" for its foundation. He has other heresies,—intellectual poisons,—which he has concocted for another class of minds in this age of skepticism and proud reasoning. These sophistries have a bewitching power over minds, and thousands are deceived by them.

One class have a theory that there is no personal devil, and that Christ had no existence before he came to this earth; and they try to maintain these absurd theories by wresting scriptures from their true meaning. The utter folly of human wisdom in matters of religious faith is thus made manifest. The heart that is not sanctified, and imbued with the spirit of Christ, is perverse in its interpretation of the inspired word, turning the truth of God into senseless falsehood; and some who have not searched the Scriptures with humble hearts allow these wild speculations to unsettle their faith; they accept them in place of the plainly revealed will of God.

Satan assails another class with arguments that present a greater show of plausibility. Science and nature are exalted. Men consider themselves wiser than the word of God, wiser even than God; and instead of planting their feet on the immovable foundation, and bringing everything to the test of God's word, they test that word by their own ideas of science and nature, and if it seems not to agree with their scientific ideas, it is discarded as unworthy of

credence. Thus the great standard by which to test doctrines and character is set aside for human standards. This is as Satan designed it should be. Some say, "It is no matter what we believe, if we are only honest." But the law and the testimony remain valid, and we are to seek unto them.

The law of God is the great moral standard by which character is to be judged. It is the expression of his will, and must be obeyed from the heart. Its holy principles must underlie our course of action in all our business relations. Those who belittle their profession of faith by conformity to the world, show that they despise the riches of the grace of Christ. They cry: "The grace of Christ! we are not saved by works, but by Christ;" but they continue in sin,—continue to transgress the law of God. They act as though they considered it their privilege to live in sin that grace may abound. But every indulgence in sin weakens the soul; it welcomes Satan to come in and control the mind, making the individual his effectual servant.

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. There will be human wisdom to meet,—the wisdom of learned men, who, as were the Pharisees, are teachers of the law of God, but do not obey the law themselves. There will be human ignorance and folly to meet in disconnected theories arrayed in new and fantastic dress,—theories that it will be all the more difficult to meet because there is no reason in them.

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to his will as revealed in the testimonies of his Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the inspired word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan.

Their character was described and their doom denounced by the ancient prophets. It was ordained of old that those who unsettle faith in the word of God should bear the condemnation of God.

Jude says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." This will be the sure fate of all the characters described by Jude, who depart from God, and lead others away from the truth. Although the Lord gave Israel the greatest evidences of his favor, and upon con-

dition of obedience, the rich promise that they should be to him a peculiar people, a royal nation, yet because of their unbelief and disobedience he could not fulfill the promise. Because of their transgressions, he removed his restraining power over their enemies, the ungodly nations around them, and did not protect them as he had done.

Some profess Christianity year after year, and in some things appear to serve God, and yet they are far from him. They give loose rein to appetite and passion, and follow their own unsanctified inclinations, loving pleasure and the applause of men more than God or his truth. But God reads the secrets of the heart. Base thoughts lead to base actions. Self-righteousness, pride, and licentiousness are far-reaching, deep, and almost universal. These are the sins for which God destroyed the inhabitants of the old world by a flood of water, and they are corrupting the churches in these last days. - They are the hidden rocks upon which are wrecked thousands and tens of thousands

who profess godliness. Only those who are closely connected with God will escape the devices of Satan and the prevailing moral corruptions of this age.

The character is revealed by the works, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. Those who would put God out of their knowledge will show a want of principle. Every man will show which master he is serving with the strength of his intellect, his skill, and his ability. The servant of Christ will watch unto prayer; he will be devoted, humble, meek and lowly in heart, seeking to know and do the will of God. Whereas he was once the servant of sin, he has, through the grace of God, become transformed in mind and character. He will love the day of Christ's appearing; for he will be able to say with Paul. "I have fought a good fight, I have finished my course, I have *kept the faith*."

--Ibid., [193], 194, March 27, 1884.

III. SCIENCE AND THE BIBLE (Education)

Science and the Bible

"WHO KNOWETH NOT IN ALL
THINGS THAT THE HAND OF THE
LORD HATH BROUGHT?"

SINCE the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works.

Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God. Geology has been thought to contradict the literal interpretation of the Mosaic record of the creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years.

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Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature. Of the first day employed in the work of creation is given the record, "The evening and the morning were the first day." Genesis 1:5. And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time. In regard to the work of creation itself the divine testimony is, "He spake, and it was done; He commanded, and it stood fast." Psalm 33:9. With Him who could thus call into existence unnumbered worlds, how long a time would be required for the evolution of the earth from chaos? In order to account for His works, must we do violence to His word?

It is true that remains found in the earth testify to the existence of men, animals, and plants much larger than any now known. These are regarded as proving the existence of vegetable and animal life prior to the time of the Mosaic record. But concerning these things Bible history furnishes ample explanation. Before the Flood the development of vegetable and animal life was immeasurably superior to that which has since been known. At the Flood the surface of the earth was broken up, marked changes took place, and in the re-formation of the earth's crust were preserved many evidences of the life previously existing. The vast forests buried in the earth at the time of the Flood, and since changed to coal, form the extensive coal fields, and yield the supplies of oil that minister

to our comfort and convenience today. These things, as they are brought to light, are so many witnesses mutely testifying to the truth of the word of God.

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Akin to the theory concerning the evolution of the earth is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of the creation.

When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth's development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another, —considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, "God created man in His own image, in the image of God created He him"? Genesis 1:27. Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—"which was the son of Adam, which was the son of God"? Luke 3:38.

Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature.

In the hymn recorded by Nehemiah, the Levites sang, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all." Nehemiah 9:6.

As regards this earth, Scripture declares the work of creation to have been completed. "The works were finished from the foundation of the world." Hebrews 4:3.

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But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence.

"These wait all upon Thee. . . .

That Thou givest them they gather:

Thou openest Thine hand, they are filled with good.

Thou hidest Thy face, they are troubled:

Thou takest away their breath, they die,

And return to their dust.

Thou sendest forth Thy Spirit, they are created:

And Thou renewest the face of the earth." Psalm 104:27-30.

"He stretcheth out the north over the empty place,

And hangeth the earth upon nothing.

He bindeth up the waters in His thick clouds;

And the cloud is not rent under them. . . .

He hath compassed the waters with bounds,
Until the day and night come to an end."

"The pillars of heaven tremble
And are astonished at His rebuke.
He stilleth the sea with His power. . . .
By His Spirit the heavens are beauty;
His hand hath pierced the gliding serpent.
Lo, these are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand?"
Job 26:7-10; 26:11-14, R.V., margin.

"The Lord hath His way in the whirlwind and in the storm,
And the clouds are the dust of His feet." Nahum 1:3.

The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy.

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God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." Daniel 7:13.

The apostle Paul, writing by the Holy Spirit, declares of Christ that "all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together." Colossians 1:16, 17, R.V., margin. The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us.

The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.

"Who is like unto the Lord our God, who dwelleth on high,
Who humbleth Himself to behold the things that
are in heaven, and in the earth!"

"Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there:
If I make my bed in the grave (see Psalm 139:8, R.V.;
Job 26:6, R.V., margin), behold, Thou art there.

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall Thy hand lead me,
And Thy right hand shall hold me." Psalms 113:5, 6;
139:7-10.

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"Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways. . . .
Thou hast beset me behind and before,
And laid Thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it." Psalm 139:2-6, R.V.

It was the Maker of all things who ordained the wonderful adaptation of means to end, of supply to need. It was He who in the material world provided that every desire implanted should be met. It was He who created the human soul, with its capacity for knowing and for loving. And He is not in Himself such as to leave the demands of the soul unsatisfied. No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in His word revealed Himself.

He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say, with Newton, "I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me."

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The deepest students of science are constrained to recognize in nature the working of infinite power. But to man's unaided reason, nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright. "Through faith we understand." Hebrews 11:3.

"In the beginning God." Genesis 1:1. Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish "the good pleasure of His goodness." 2 Thessalonians 1:11.

"The invisible things of Him since the creation of the world are . . . perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, R.V. But their testimony can be understood only through the aid of the divine Teacher. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:11.

"When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. Only by the aid of that Spirit who in the beginning "was brooding upon the face of the waters;" of that Word by whom "all things were made;" of that "true Light, which lighteth every man that cometh into the world," can the testimony of science be rightly interpreted. Only by their guidance can its deepest truths be discerned.

Only under the direction of the Omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him.

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--Ellen G. White, Education (Mountain View, California: Pacific Press Publishing Association, 1952), pp. 128-134.

IV. ELLEN G. WHITE STATEMENTS ON THE AGE OF THE EARTH

Six Thousand Years

- (1) 1864. 3SG 92. Many who profess to believe the Bible record are at a loss to account for the wonderful things which are found in the earth, with the view that creation week was only seven literal days and that the world is now only about six thousand years old.
- (2) 1868. 2T 172. During his experience of nearly six thousand years he [Satan] has lost none of his skill and shrewdness. All this time he has been a close observer of all that concerns our race.
- (3) 1870. 1SP 87. Many who profess to believe the Bible record are at a loss to account for the wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old.
- (4) 1872. 3T 138. God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years.
- (5) 1875. 3T 492. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome. (Quoted in CD 59 and 163.)
- (6) 1877. 2SP 93. Six thousand years has this arch-enemy been warring against the government of God, and continued practice has increased his skill to deceive and allure.
- (7) 1877. ST November 15, 1877. Six thousand years has this arch-enemy been warring against the government of God, and continued practice has increased his skill to deceive and allure.
- (8) 1879. ST March 20, 1879. Many who profess to believe the Bible are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old.
- (9) 1884. ST May 8, 1884. The great controversy between Christ and Satan, that has been carried on for almost six thousand years, is soon to close.
- (10) 1884. 4SP 371. Thus under a new disguise the great rebel still carries forward his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.
- (11) 1887. ST Sept. 29, 1887. A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn

us from the right way. Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. More than six thousand years of continual practice has greatly increased his skill to deceive and allure.

- (12) 1888. GC x (Author's Introduction). For six thousand years that mastermind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. (All seven statements in the 1888 edition of The Great Controversy were continued in the 1911 edition, prepared under the supervision of Ellen White.)
- (13) 1888. GC 518. The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares.
- (14) 1888. GC 552-553. The spirits deny the deity of Christ and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven, and for nearly six thousand years continued upon the earth.
- (15) 1888. GC 656. For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men.
- (16) 1888. GC 659. For six thousand years, Satan's work of rebellion has "made the earth to tremble." He has "made the world as a wilderness, and destroyed the cities thereof."
- (17) 1888. GC 659. And "he opened not the house of his prisoners." For six thousand years his prison-house has received God's people, and he would have held them captive forever, but Christ has broken his bonds, and set the prisoners free.
- (18) 1888. GC 673. Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe.
- (19) 1890. PP 51. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all.
- (20) 1890. PP 342. For six thousand years, Satan has struggled to maintain possession of the earth.
- (21) 1890. CTBH 7. Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. (Reprinted in CH 19.)

- (22) 1890. CTBH 154. The continual transgression of man for over six thousand years has brought sickness, pain, and death as its fruit. And as we draw near the close of time, Satan's temptations to indulge appetite will be more powerful, and more difficult to resist.
- (23) 1898. DA 413. For six thousand years, faith has builded upon Christ.
- (24) 1898. DA 413. For six thousand years the floods and tempests of Satanic wrath have beaten upon the Rock of our Salvation; but it stands unmoved.
- (25) 1899. Ms. 174, 1899. Those who are destroying the earth have had a long probation. For six thousand years God has borne with the ignorance and wickedness of men.
- (26) 1907. YI April 16, 1907. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. (Reprinted from PP 51.)
- (27) 1909. ST Dec. 8, 1909. The spirits deny the divinity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven, and for nearly six thousand years continued upon earth.
- (28) 1911. GC x, 1911 ed. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin.
- (29) 1911. GC 518, 1911 ed. The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares.
- (30) 1911. GC 552,553, 1911 ed. The spirits deny the deity of Christ and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.

V. TIME LAPSE BETWEEN CREATION AND MOSES, AND CREATION AND CHRIST

Four Thousand Years

- (1) 1874. TC* 30. The Son of God humbled Himself, and took man's nature, after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. (Reprinted in ST June 11, 1874; RH July 28, 1874; and LSM 267.)

*Temptation of Christ in the Wilderness

- (2) 1874. TC 30. Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. (Reprinted in ST June 11, 1874; RH July 28, 1874; and LSM 267.)
- (3) 1874. TC 33. Satan had succeeded so well in deceiving the angels of God, and in ruining noble Adam, that he thought he should be successful in overcoming Christ in His humiliation. He looked with pleased exultation upon the result of his temptations, and the increase of sin in the continued transgression of God's law, for more than four thousand years. (Reprinted in ST June 11, 1874; RH July 28, 1874; and LSM 269.)
- (4) 1874. TC 44. Four thousand years he had been warring against the government of God, and had lost none of his skill or power to tempt and deceive. (Reprinted in ST July 9, 1874; RH August 18, 1874; and LSM 279.)
- (5) 1874. TC 46. Four thousand years had Satan been at work against the government of God, and he had obtained strength and experience from determined practice. (Reprinted in ST July 9, 1874; RH August 18, 1874; and LSM 280.)
- (6) 1874. TC 46. Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. (Reprinted in ST July 9, 1874; RH August 18, 1874, and LSM 280.)
- (7) 1874. TC 80. For four thousand years, ever since the declaration was made to Adam that the seed of the woman should bruise the serpent's head, he had been planning his manner of attack. (Reprinted in ST February, 25, 1875; and RH March 18, 1875.)
- (8) 1874. ST June 11, 1874. Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming Him. He looked with pleased exultation, upon the result of his temptations, and the increase of sin in the continued transgression of God's law for more than four thousand years. (Reprinted in RH July 28, 1874; and LSM 269.)
- (9) 1877. ST November 15, 1877. What a contrast to this perfect being did the second Adam present, as He entered the desolate wilderness to cope with Satan singlehanded. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth.
- (10) 1877. 2SP 88. For four thousand years the race has been decreasing in size and physical strength, and deteriorating in moral worth; and, in order to elevate fallen man, Christ must reach him where he stood.

- (11) 1888. GC vii (Author's Introduction). During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years--from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel. (This statement appears unchanged in the 1911 edition.)
- (12) 1888. GC 328. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God.
- (13) 1888. GC 546. If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that if there is no resurrection, "they which are fallen asleep in Christ are perished"? No resurrection would be necessary.
- (14) 1897. Ms 43, 1897. He [Christ] put an end to the sacrifices which for four thousand years had been offered.
- (15) 1898. DA 48. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin.
- (16) 1898. DA 117. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.
- (17) 1898. DA 652. He [Christ] would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death.
- (18) 1898. DA 759. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all.
- (19) 1902. ST December 3, 1902. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity.

VI. AUTHENTIC HISTORY OF THE BEGINNING OF OUR WORLD

Authentic Account of Creation--In God's Word only we find an authentic account of creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens.--RH July 11, 1882.

The Bible and Nature on Agree Because They Have the Same Author--The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the Creation. Here we behold the power that "stretched forth the heavens, and laid the foundations of the earth." Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride. . . .

There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God.--RH August 19, 1884.

The Divine Philosophy of Sacred History to be Studied--The history of the world from the beginning is contained in Genesis. There it is revealed that all nations who forget God and discard His way and His sign of obedience, which distinguishes between the just and the unjust, the righteous and the wicked, the saved and the unsaved, will be destroyed. The first books of the Bible, which trace down the history of nations, including the destruction of the old world, show the overruling providence of God, which from generation to generation has provided for the education of a chosen people. The plainly written word in regard to the just and the unjust is a living testimony in regard to those whom the Lord will sanctify. None who live in disobedience can receive His blessing. Only those who are obedient can receive this.

The Lord calls upon all to study the divine philosophy of sacred history, written by Moses under the inspiration of the Holy Spirit. The first family placed upon the earth is a sample of all families which will exist till the close of time. There is much to study in this history in order that we may understand the divine plan for the human race. This plan is plainly defined, and the prayerful, consecrated soul will become a learner of the thought and purpose of God from the beginning till the close of this earth's history. He will realize that Jesus Christ, one with the Father, was the great mover in all progress, the One who is the source of all the purification and elevation of the human race.--Ms. 85, 1899.

An Authentic Account of the Origin of Evil and Early History--We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect than to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of the covering cherub, and of the introduction of sin into our world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But having in our possession an authentic history of the beginning of our world, we need not hamper ourselves with human conjectures and unreliable theories.--Medical Ministry 89 (Ms 42, 1904).

An Authentic Account of Creation--The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives us an authentic account of the creation of our world.--Letter 64, 1909; RH Nov. 11, 1909.

Knowledge in SDA Schools--The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. We need to understand these things. Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who having secured this worldly education think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. I speak to you definitely. This must not be done. . . .

The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world.--Letter 84, 1909.

Creation Record Preserved In Its Purity--I am instructed that we are to carry the minds of our students higher than it is now thought to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. . . . The divine Mind and Hand have preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools.--CT 13. (Published in 1913.)

VII. GOD NOT INDEBTED TO PRE-EXISTING MATTER

(1) 1884. ST March 13, 1884. Limiting the Powers of God--Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when He brought the world into existence, limits the power of the Holy One of Israel.

(2) 1897. Ms 127, 1897. God Not Beholden to Pre-existent Matter--We need more to be shut in the audience with God. There is need of guarding our own thoughts. We are surely living amid the perils of the last days. We must walk before God meekly, with deep humility; for it is only such that will be exalted.

Oh how little man can comprehend the perfection of God, His omnipotence united with His almighty power. A human artist receives his intelligence from God. He can only fashion his work in any line to perfection from materials already prepared for his work. In his finite power he could not create and make this material to serve his purpose if the Great Designer had not been before him, giving him the very improvements first in his imagination.

The Lord God commands things into being. He was the first designer. He is not dependent on man, but graciously invites man's attention, and cooperates with him in progressive and higher designs. Then man takes all the glory to himself, and is extolled by his

fellowmen as a very remarkable genius. He looks no higher than man. The one first cause is forgotten. . . .

I am afraid we have altogether too cheap and common ideas. "Behold the heaven of heavens cannot contain thee." Let not anyone venture to limit the power of the Holy One of Israel. There are conjectures and questions in regard to God's work. "Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Yes, angels are the ministers of God upon the earth, doing His will.

In the formation of our world, God was not beholden to pre-existent substance or matter. "For the things that are seen were not made of the things which do appear." On the contrary, all things, material or spiritual stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth.

The Lord had given evidence that by His power He could in one short hour dissolve the whole frame of nature. He can turn things upside down, and destroy the things that man has built up in his most firm and substantial manner. "He removeth the mountains; He overturneth them in His anger, He sweepeth the earth out of its place, and the billows thereof tremble and are astonished at His reproof; the mountains quake at Him, and the hills melt, and the earth is burned in His presence."

- (3) 1904. 8T 258, 259. At Creation All Things Material or Spiritual Stood Up at God's Command--The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose.

- (4) 1905. MH 414, 415. God Not Indebted to Pre-existing Matter--In the creation of the earth, God was not indebted to pre-existing matter. "He spake, and it was; . . . He commanded and it stood fast." All things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heaven and all the host of them, the earth and all things therein, came into existence by the breath of His mouth.

- (5) 1909. ST May 12, 1909. Inspiration Takes Precedence Over Science-- Apart from Christ we are still incapable of interpreting rightly the language of nature. The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his efforts to read nature correctly.

. . . .
God has permitted a flood of light to be poured upon the world in the discoveries of science and art; but when professedly scientific men reason upon these subjects from a merely human point of view, they are sure to err. The greatest minds, if not guided by the Word

of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these cannot be explained by natural laws, Bible history is pronounced unreliable.

Those who question the reliability of the Scripture records have let go their anchor, and are left to beat about upon the rocks of infidelity. When they find themselves incapable of measuring the Creator and His works by their own imperfect knowledge of science, they question the existence of God, and attribute infinite power to nature.

In true science there can be nothing contrary to the teaching of the Word of God; for both have the same Author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or in revelation, is harmonious with itself in all its manifestations. But the mind not enlightened by God's Spirit will ever be in darkness in regard to His power. This is why human ideas in regard to science too often contradict the teaching of God's Word.

The works of creation can never be explained by science. What science can explain the mystery of life?

The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heaven and all the host of them, the earth and all things therein, are not only the work of His hand, they came into existence by the breath of His mouth.

VIII. CREATION OF THE EARTH

Our World Could Have Been Spoken Into Existence in One Day--God took six days to make our world when He could have spoken it into existence in one.--Letter 7a, 1878.

Dawn of the First Day of Creation--In the work of creation, when the dawn of the first day broke, and the heavens and the earth, by the call of infinite power, came out of darkness; responsive to the rising light, "the morning stars sang together, and all the sons of God shouted for joy."--ST Jan. 1, 1880.

Satan's Resolve to Induce Adam and Eve to Sin--As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, he [Satan] announced his resolution to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion.--Ms. 39, 1894.

As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity.--RH April 14, 1896.

Creation Can Only be Understood by Faith--It is not depth of reasoning that is to be productive of the most good; "the world by human wisdom knew not God"

(1 Corinthians 1:21), but "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power of God through Jesus Christ. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear"--(are not present to the eye) (Hebrews 1:3). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement.--Letter 56, 1903.

God Alone Able to Bring Order and Beauty Out of Chaos-- The infinite One--He who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness--is able to subdue the rebellious heart of man.--RH Jan. 14, 1904.

When Genesis 3:15 Was Spoken the World was Newly Created--When Satan heard the words, "I will put enmity between thee and the woman, and between thy seed and her seed," he knew that man would be given power to resist his temptation. He realized that his claim to the position of the prince of the newly created world was to be contested.--RH May 3, 1906.

God Existed Before He Purposed to Create the World--"Canst thou by searching find out God?" (Job 11:7). "In the beginning God created the heaven and the earth" (Genesis 1:1). The Lord existed before He purposed to create the world. He is "from everlasting." "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Psalm 90:2).--Ms. 24, 1891.

The World Reminds Us of the Hand That Called It Into Existence--Who gives us the sunshine which makes the earth bring forth and bear? and who the fruitful showers? Who has given us the heavens above and the sun and stars in the heavens? Is it not the God of heaven who has created the worlds, and who rested upon the seventh day? He blessed this day and made it holy, and is it more than justice that we respect the day upon which He has set His blessing? Every time we look at the world we are reminded of the mighty hand of God which called it into existence.--Ms. 16, 1895.

Christ Had the Power to Call Worlds Into Existence--Satan and his host disputed the ownership of Christ; but His seal is upon everything He has made. . . . He could call worlds into existence. He speaks, and thousands of angels stand before Him.--YI April 15, 1897.

When Man Sets Up His Judgment Against The Creator Confusion Results--He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God.--Letter 141, 1902.

Christ Commanded and It Stood Fast--The power that gave life to the body, had renewed the heart [of the paralytic]. He who at creation "spake, and it

was," who "commanded, and it stood fast" (Psalm 33:9), had spoken life to the soul dead in trespasses and sins.--ST June 30, 1914.

IX. EARTH ANTEDATED BY OTHER CREATED WORLDS

Other Worlds Already Existed When Satan Rebelled--Satan was greatly loved by the heavenly beings, and his influence over them was strong. Some course must be pursued to uproot him from their affections. God's government included not only the inhabitants of heaven, but of all the created worlds; and Satan thought that if he could carry the intelligences of heaven with him in rebellion, he could also carry with him the other worlds.--RH March 9, 1886.

The Controversy Not to be Taken to Other Worlds--The controversy was not to be taken into the other worlds of the universe; but it was to be carried on in the very world, on the very same field, that Satan claimed as his.--RH March 9, 1886.

Universe in Existence When the World was Created--Would it not have cast a reflection upon God if He had destroyed him [Satan], he who had taken hold of the very heart of the universe, and the world that was created?--Ms. 8, 1888.

The Hosts of Heaven Created Before the Earth--The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power in the creation of the earth and its inhabitants.--PP 36. (Published in 1890.)

Lucifer Insinuated Doubts to Heavenly Beings--He [Lucifer in heaven before creation week] began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint.--PP 37.

Inhabitants of Other Worlds in Existence When Rebellion Began--God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds.--PP 41. (See also GC 497.)

The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan.--PP 42. (See also GC 499.)

Man Was Created a Free Moral Agent Like the Inhabitants of Other Worlds--Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience.--PP 331, 332.

The Plan of Salvation for the Good of all the Worlds God Had Created--Before the foundation of the world it was according to the determined counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent.

Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created. --ST Feb. 13, 1893.

Statements Concerning This Earth and Other Worlds

Millions of Worlds Are Inhabited--Should all the inhabitants of this little world refuse obedience to God, He would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify His name. God is not dependent on man for honor. He could marshal the starry host of heaven, the millions of worlds above, to raise a song of honor and praise and glory to his name.--RH March 1, 1881.

Ellen White Given a View of Other Worlds--The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. . . . The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. . . . Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. . . . I begged my attending angel to let me remain in that place. . . . Then the angel said, "You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God."--EW 39, 40. (Published in 1882.)

God's Creative Work Finished--God has finished His creative work, but His energy is still exerted in upholding the objects of His creation.--ST, March 20, 1884.

Earth Is Small Compared to Other Worlds--How grateful we should be that, notwithstanding this earth is so small amid the created worlds, God notices even us. The nations are before Him as the drop in the bucket, and as the small dust in the balance.--RH March 9, 1886.

Unfallen Beings See the Controversy in This World--Every eye in the unfallen universe is bent upon those who profess to be Christ's followers. Here in this atom of a world, an earnest warfare is going on.--RH Sept. 29, 1891.

Diversity in the Universe Forms a Perfect Whole--The universe contains one great masterpiece of infinite Wisdom in innumerable diversities of His great works, which, in their matchless variety, form a perfect whole.--YI Aug. 19, 1897.

The World but an Atom in God's Vast Domain--This world is but a little atom in the vast domain over which God presides. --TM 324. (Reprinted from Sp. Test., Series A, No. 8, 1897.)

The Plan of Salvation Set up Before the World Was Made--God and Christ knew from the beginning of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substi-

tute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity.--ST April 27, 1899.

This World a Speck in Comparison to the Universe--He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.--RH Sept. 4, 1900. (Quoted in 5BC 1127.)

This little world is but a jot in God's creation.--YI April 4, 1905. (Quoted in 3BC 1154.)

God Made All Stars--There is not a star that beautifies the heavens which He [God] did not make.--ST March 31, 1909.

X. THE SABBATH IS AS OLD AS THE EARTH ITSELF

- (1) 1876. ST May 11, 1876. God has given us His commandments, not only to believe in, but to obey. The great Jehovah, when He had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when He had created all the wonders of the land and sea, instituted the Sabbath and made it holy.
- (2) 1884. ST Feb. 28, 1884. The Sabbath was instituted at creation, when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy.
- (3) 1888. GC 455. Against this argument it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, there was laid the foundation of the Sabbath.
- (4) 1890. RH July 15, 1890. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together and all the sons of God shouted for joy. . . . God gave His law, and in the fourth precept of the Decalogue is His Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth.
- (5) 1890. PP 336. The Sabbath institution, which originated in Eden, is as old as the world itself.
- (6) 1891. RH June 9, 1891. God has commanded that the Sabbath be kept as a memorial of His creative power and work.
- (7) 1893. ST April 24, 1893. It [the Sabbath] is the commandment which He [God] made when the foundations of the earth were laid, "when the

morning stars sang together, and all the sons of God shouted for joy." Away back in the world's history, before there were any people distinguished as Jews, He laid the foundations of His law, when he laid the foundations of the world.

- (8) 1894. Ms. 10, 1894. He made the lofty trees, and put the covering upon every flower. He gave to each one its tints, and the Lord of heaven made man and gave him the Sabbath. What for? For all the posterity of Adam. It was a gift to all his posterity.

If man had always obeyed the fourth commandment there never would have been an infidel in the world, because it testified that the Lord made the heaven and the earth, the sea and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it.

- (9) 1894. ST Jan. 8, 1894. The institution of the Sabbath was made when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy. . . . It is the memorial of God's creative power, the reminder of His exalted work.

- (10) 1894. ST Oct. 1, 1894. In this reference to the law of Jehovah [1 John 2:7] He carries the mind back to the commandment which is a memorial of the creation of the world, when by His work on the six days, and His rest on the seventh, God laid the foundation for the Sabbath. When the morning stars sang together, and all the sons of God shouted for joy, God placed the fourth commandment in the bosom of the Decalogue.

- (11) 1894. ST Nov. 12, 1894. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "My holy day." Christ announced Himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist.

- (12) 1896. ST Feb. 13, 1896. God gave the Sabbath as a memorial of His creative power and works, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

- (13) 1896. Ms 15, 1896. How shortsighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendancy! They are manifesting wonderful zeal in taking this spurious sabbath under the care and protection of their legislatures; but they know not what they are doing. They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power.

- (14) 1898. Ms 4a, 1898. Error never becomes truth, though it may be hoary with age. God has spoken: "Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter,

thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Exodus 20:9-11). This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing the day of His rest.

- (15) 1898. TM 135, 136. Human philosophy declares that an indefinite period of time was taken in the creation of the world. Does God state the matter thus? No; he says, "It is a sign between Me and the children of Israel forever; for in six days [not six indefinite periods of time; for then there would be no possible way for man to observe the day specified in the fourth commandment] the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Please read carefully the fifth chapter of Deuteronomy. God says again, "Remember [do not forget] the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Yet with the living oracles before them, those who claim to preach the Word present the suppositions of human minds, the maxims and commandments of men. They make void the law of God by their traditions. The sophistry in regard to the world's being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun.

God would not present the death sentence for a disregard of the Sabbath unless He had presented before men a clear understanding of the Sabbath. After He had created our world and man, He looked upon the work that He had done, and pronounced it very good. And when the foundation for the earth was laid, the foundation of the Sabbath was laid also. "When the morning stars sang together, and all the sons of God shouted for joy," God saw that a Sabbath was essential for man, even in Paradise. In giving the Sabbath, God considered man's spiritual and physical health.

- (16) 1898. ST April 7, 1898. If man had always obeyed the fourth commandment, there would not now be an infidel or an atheist in our world. All would recognize and honor the power of the Creator. How vain will be the resistance of humanity against God. By His infinite power He called the earth into existence. With a word He could depopulate it, and return it to its original state, and with a word raise up a new race of beings.

- (17) 1898. RH Aug. 30, 1898. The Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when He had laid the foundations of the earth, when He had dressed the whole world in

its garb of beauty, and created all the wonders of the land and sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was set apart as God's memorial. God sanctified and blessed the day in which He had rested from all His wondrous work.

- (18) 1899. Letter 26, 1899. After creating the world in six days, God rested on the seventh, making that day a memorial of His creation. While the morning stars sang together and all the sons of God shouted for joy He sanctified and blessed the seventh day.

- (19) 1900. Letter 7, 1900. Our work, under God's management and direction, has placed us where we can be distinguished as God determines in doing a special work in the world.

Seventh-day Adventists are to be a people who keep the commandments of God. They are to be distinguished from the world by their observance of the seventh-day Sabbath. This day is God's memorial of creation. And the fourth commandment, which enjoins its observance, is the only one which points to God as the Creator of heaven and earth. Satan's work is to obliterate the memorial of creation. And in these days of intellectual skepticism, if we are not guarded, we shall imbibe skeptical ideas, and the Sabbath command, stating definitely who God is, will be overlooked and ignored.

What is life?--a standing memorial of the only true God. The work of creation can never be explained by science. What intellect is there that can explain the science of life? Can we wonder that the materialist has no place for the existence of God? The fourth commandment declares to the whole universe, to the worlds unfallen, and to the fallen world that God created the world in six days and rested on the seventh. The evidence there given does not leave standing-room for skepticism.

- (20) 1904. Ms. 12, 1904. God created the world in six days, and on the seventh day He rested. "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work" (Genesis 2:3). The Lord gave the seventh day to man as a day of rest and worship. It is His memorial of creation, bearing witness to the power of the everlasting God, who in six days created the heavens and the earth.

- (21) 1911. ST Jan. 31, 1911. When the law was given to Israel, the Sabbath was made especially prominent. It had been instituted in Eden as a memorial of God's creative works. After He had wrought six days, God rested on the seventh; and blessed and sanctified that day, setting it apart as a day of rest and worship for mankind. . . .

The Sabbath should stand before the people in its moral power, answering its original design--to keep in remembrance the living God, the Creator of the heavens and the earth.

- (22) 1912. ST July 9, 1912. The seventh-day Sabbath is a memorial of the creative power of God. . . .

What greater contempt could be cast upon the Lord God, the Creator of the heavens and the earth, than is cast upon Him by ignoring the Sabbath, which He instituted, sanctified, and blessed, that it might ever be a memorial of His power as Creator?

- (23) 1912. ST Sept. 3, 1912. The prohibition of God in the garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family today, and proving them by bringing to their attention the Sabbath, which is a memorial of God's creative power. In this memorial God testifies to the world and to heavenly intelligences that He made the world in six days, and rested . . . on the seventh day.
- (24) 1915. ST Jan. 19, 1915. God gave men the memorial of His creative power, that they might discern Him in the works of His hand.

XI. SCIENCE, TRUE AND FALSE, AND REVELATION

The 1864 Statement

Geology Without Bible History Proves Nothing--Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record because of those things which are to them evidences from the earth itself that the world has existed tens of thousands of years. And many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old. These, to free themselves of difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period; making senseless the fourth commandment of God's holy law. Some eagerly receive this position, for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them. They have limited ideas of the size of men, animals, and trees before the flood, and of the great changes which then took place in the earth.

Bones of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once lived upon the earth. I was shown that very large, powerful animals existed before the flood which do not now exist. Instruments of warfare are sometimes found; also petrified wood. Because the bones of human beings and of animals found in the earth, are much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the world is older than we have any scriptural record of, and was populated long before the record of creation by a race of beings vastly superior in size to men now upon the earth.

I have been shown that without Bible history geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history. It may be innocent to conjecture beyond Bible history if our suppositions do not contradict the facts found in the sacred Scriptures. But when men leave the Word of God in regard to the history of creation, and seek to account for God's creative works upon natural principles, they are upon a boundless

ocean of uncertainty. Just how God accomplished the work of creation in six literal days He has never revealed to mortals. His creative works are just as incomprehensible as His existence. . . .

The Word of God is given as a lamp unto our feet, and a light unto our path. Those who cast His Word behind them and seek by their own blind philosophy to trace out the wonderful mysteries of Jehovah will stumble in darkness. A guide has been given to mortals whereby they may trace Jehovah and His works as far as will be for their good. Inspiration, in giving us the history of the flood, has explained wonderful mysteries that geology, independent of inspiration, never could.

It has been the special work of Satan to lead fallen man to rebel against God's government, and he has succeeded too well in his efforts. He has tried to obscure the law of God, which in itself is very plain. He has manifested a special hate against the fourth precept of the Decalogue, because it defines the living God, the Maker of the heavens and the earth. The plainest precepts of Jehovah are turned from, to receive infidel fables.

Man will be left without excuse. God has given sufficient evidence upon which to base faith if he wishes to believe. In the last days the earth will be almost destitute of true faith. Upon the merest pretense, the Word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain from natural causes the work of creation, which God has never revealed. But human science cannot search out the secrets of the God of heaven, and explain the stupendous works of creation, which were a miracle of Almighty power, any sooner than it can show how God came into existence.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. But some of the very men who oppose the investigation of prophecy because it is obscure, eagerly receive the suppositions of geologists, which dispute the Mosaic record. But if God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which He has not revealed. God's ways are not as our ways, neither are His thoughts as our thoughts. Human science can never account for His wondrous works. God so ordered that men, beasts, and trees, many times larger than those now upon the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved as evidence to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish the faith of men in inspired history. But men, with their vain reasoning, make a wrong use of these things which God designed should lead them to exalt Him. They fall into the same error as did the people before the flood--those things which God gave them as a benefit, they turned into a curse by making a wrong use of them.--3SG 91-96. (Published in 1864.)

Statements, 1880-1889

Scientists Are at Sea When They Try to Separate Nature From the Power of God--When scientists seek to separate the works of nature from the immediate and constant manifestation of Divine power, they are at sea without a compass. . . .

Skeptics may multiply doubts, scoffers may rail; but the true Christian calmly reposes in God, being assured that He is, and that He is a rewarder of all who diligently seek Him.--ST Nov. 11, 1880.

Problems of Infinity Not Solvable Apart from Revelation--The finite mind, strong in its desire to satisfy curiosity, and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God, and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceit.--ST 7:170, April 14, 1881.

The Danger of Extolling Human Reason Over Revelation--Another sin of the mind is that of extolling and deifying human reason to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly directed, and kept within proper limits, this desire is commendable. God has given us in His created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations, and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the Divine, is to make it contemptible.--ST April 13, 1882.

Unenlightened by Revelation the Most Profound Mind Becomes Bewildered in Its Investigation of the Creator's Works--Those who have no vital connection with God are swayed this way and that, ever grasping the opinions of learned men who sit in judgment upon God and His works and ways. Weak, finite minds weigh God's Word with men's balances. The wisdom of these so-called great men is foolishness with God. They are blinded by the god of this world. Those only who are willing to be accounted fools in the eyes of these very worldly-wise men, will have the wisdom which is divine. God will not dwell with those who reject His truth, for all who disregard truth, disregard its Author. . . .

How can those who are destitute of divine enlightenment have correct ideas of God's plans and ways? They either deny Him altogether and ignore His existence, or they circumscribe His power by their own finite, world-wise views and opinions.

That which I have seen of eternal things, and that which I have seen of the weakness of men, as God has presented the matter before me, has deeply impressed my mind and influenced my life and character. I see nothing wherein man should be exalted or praised or glorified. I see no reason why the opinions of learned men and the so-called great men should be trusted in and exalted. Those who are connected with the infinite God are the only ones who make a proper use of their knowledge or of the talent entrusted to them by the omniscient Creator. No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power.

The real evidence of a living God is not merely in theory; it is in the conviction which God has written in our hearts, illuminated and explained by His words. It is the living power in His created works seen by a sanctified eye. The precious faith inspired of God gives strength and nobility of character.

The natural powers are enlarged because of holy obedience. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. . . .

The most profound intellects of the world, when not enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and His works are beyond finite comprehension, and men conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of [His] sovereign will and power in the established order of the universe that they demean man, the noblest of His creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power.

God has illuminated human intellects and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator.

The only safety for the people now is to feel the importance of combining religious culture with general education, that we may escape the curse of unsanctified knowledge. Every effort should be made in the education of youth to impress their minds with the loveliness and power of the truth as it is in Jesus. When the veil shall be removed which separates time from eternity, then will come to many minds the clear perception of the policy of human wisdom in comparison with the sure word of prophecy. All true education leads to harmony with, and obedience to, God. When that which has seemed incomprehensible is seen in the light shining from the throne of God, it will fill the soul with the greatest astonishment that it has never before seen and comprehended.

Christ and the Father are continually working through the laws of nature. Those who dwell on the laws of matter and the laws of nature, in following their own limited, finite understanding, lose sight of (if they do not deny) the continual and direct agency of God. Many express themselves in a manner which would convey the idea that nature is distinct from the God of nature, having in and of itself its own limits and its own powers wherewith to work. There is with many a marked distinction between natural and supernatural. The natural is ascribed to ordinary causes, unconnected with the interference of God. Vital power is attributed to matter, and nature is made a deity. Matter is supposed to be placed in certain relations and left to act from fixed laws with which God Himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and left to itself to obey these laws and perform the work originally commanded. This is false science; there is nothing in the Word of God to sustain it. God does not annul His laws, but He is continually working through them, using them as His instruments. They are not self-working.

God is perpetually at work in nature. She is His servant, directed as He pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all His works according to His will. It is not by an original power inherent in nature that year by year the earth produces its bounties and the world keeps up its continual march around the sun. The hand of

infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotations. The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. It is not as the result of a mechanism, that, once set in motion, continues its work, that the pulse beats and breath follows breath--in God we live and move and have our being. Every breath, every throb of the heart, is the continual evidence of the power of an ever-present God.

It is God that maketh the sun to rise in the heavens. He openeth the windows of heaven and giveth rain. He maketh the grass to grow upon the mountains. "He giveth snow like wool: He scattereth the hoarfrost like ashes" (Psalm 147:16). "When He uttereth His voice, there is a multitude of waters in the heavens; He maketh lightnings with rain, and bringeth forth the wind out of His treasures" (Jeremiah 10:13). Although the Lord has ceased His work in creating, He is constantly employed in upholding and using as His servants the things which He has made. Said Christ, "My Father worketh hitherto, and I work" (John 5:17).

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked, supposing that we could answer them, but to call our attention to the deep mysteries of God, and to make men know that their wisdom is limited; that in the common things of daily life there are mysteries past the comprehension of finite minds; that the judgment and purposes of God are past finding out, His wisdom unsearchable. If He reveals Himself to man, it is by shrouding Himself in the thick cloud of mystery. God's purpose is to conceal more of Himself than He makes known to man. Could men fully understand the ways and works of God, they would not then believe Him to be the infinite One. He is not to be comprehended by man in His wisdom, and reasons, and purposes. "His ways [are] past finding out" (Romans 11:33). His love can never be explained upon natural principles. If this could be done, we would not feel that we could trust Him with the interests of our souls.

Skeptics refuse to believe, because with their finite minds they cannot comprehend the infinite power by which God reveals Himself to men. Even the mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. Yet, because human science cannot in its research explain the ways and works of the Creator, men will doubt the existence of God and ascribe infinite power to nature. God's existence, His character, His law, are facts that all the reasoning of men of the highest attainments cannot controvert. They deny the claims of God, and neglect the interest of their souls because they cannot understand His ways and works. Yet God is ever seeking to instruct finite men that they may exercise faith in Him and trust themselves wholly in His hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things, so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for His attention.

God is to be acknowledged more from what He does not reveal of Himself than from that which is open to our limited comprehension. If men could comprehend the unsearchable wisdom of God, and could explain that which He has done or can do, they would no longer give Him reverence, or fear His power. In divine revelation God has given to men mysteries that are incomprehensible, to command

their faith. This must be so. If the ways and works of God could be explained by finite minds, He would not stand as supreme. Men may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond. The light is shining, ever shining with increasing brightness upon our pathway, if we but walk in its divine rays. But there is no darkness so dense, so impenetrable, as that which follows the rejection of heaven's light, through whatever source it may come.

Can men comprehend God? No. They may speculate in regard to His way and works, but only as finite beings can. The question is asked by the Lord through His prophet: [Isaiah 40:12-18, 21-31 quoted.]--Ms. 4, 1882.

Finite Minds Not to Test the Bible by Their Standard--To many, scientific research has become a curse; their finite minds are so weak that they lose their balance. They cannot harmonize their views of science with Scripture statements and they think that the Bible is to be tested by their standard of "science falsely so called." Thus they err from the faith and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed through eternal ages. If men would but search and understand what God has made known of Himself and His purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.--ST April 2, 1885.

Where Human Annals Cast No Light--There is history of inestimable value and absorbing interest [in the Word of God]. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light.--RH Sept. 22, 1885.

God Will Never Remove All Occasion for Doubt--None need be left in uncertainty and doubt. There is always sufficient evidence upon which to base an intelligent faith. But God will never remove from any man all occasion for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. He who turns from the weight of evidence because there are a few things that he cannot make plain to his finite understanding, will be left to the cold, chilling atmosphere of unbelief and skepticism, and will make shipwreck of faith.--ST Dec. 30, 1886.

Mysteries That the Deepest Philosophy Cannot Explain--There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature--mysteries which the deepest philosophy, the most extensive research, is powerless to explain.--ST Nov. 23, 1888.

Statements, 1890-1899

No Harmony Exists Between Scientists, Falsely So-Called, and the Bible--Men take the writings of scientists, falsely so-called, and seek to make their deductions harmonize with the statements of the Bible. But where there is no agreement, there can be no harmony.--RH Nov. 24, 1891.

Satan Seeks to Exalt Science Above the Bible--Science, so-called, human reasoning and poetry, cannot be passed on as of equal authority with revelation; but it is Satan's studied purpose to exalt the maxims, traditions, and inventions of men to an equal authority with the Word of God; and, having accomplished this, to exalt the words of man to the place of supremacy.--RH Nov. 20, 1894.

How Heaven Views the Speculations of the Greatest Minds--Association with learned men is esteemed by some more highly than communion with the God of heaven. The statements of learned men are thought of more value than the highest wisdom revealed in the Word of God. But while infidelity is proudly lifting its head, Heaven looks down upon the vanity and nothingness of human reasoning; for man in and of himself is vanity. . . . What, then, are the speculations of the greatest minds of the greatest men that have ever lived? Yet men place their human reasonings before the revealed will of God, and present to the world that which they claim is higher wisdom than the wisdom of the Eternal.--YI Feb. 7, 1895.

Without the Bible We Would be Left to Conjecture About the Creation of the World--The Bible is a history that tells us of the creation of the world, and opens to us past centuries. Without it we should have been left to conjecture and fable in regard to the occurrences of the remote past.--CT 421. (1896)

All True Science is From the God of Science--A skeptical world, talking and writing of higher education, is prating of things which they do not understand. They do not see that true higher education comprehends a more perfect knowledge of God and of Jesus Christ, whom He has sent. There are few who understand that all true human science is from the God of science, and that God demonstrates to the world that He is king over all.--Ms. 36, 1896.

Talented but Unregenerate Men Place Science Above the God of Science--They [talented men who resist the drawing of Christ] make their boast of science and philosophy, and place these above Christ, the God of science and true philosophy.--ST Jan. 28, 1897.

In Language Man Can Comprehend--The sophistry in regard to the world being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories.--Letter 31, 1898.

The Need to be on Guard with Respect to Geology and Other Branches of Science Falsely So-Called--This is where the weakness of thousands lies today. They place finite man where God should ever be, and thereby lose a great wealth of experience. They catch the spirit of the world; they act as the world acts, and talk as the world talks. Its notions and traditions and infidel sentiments they receive as truth; and when something new is introduced, they grasp it with eagerness. That which is but chaff they look upon as manna from heaven. They are leavened by the human ideas and sentiments of professed Christians who are far from being doers of the Word. . . .

We need to guard continually against the sophistry in regard to geology and other branches of science falsely so-called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest

trace of infidel suggestion. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief.--RH March 1, 1898.

Statements, 1900-1912

Nature Can Only Truly Be Understood as God by His Spirit Sanctifies the Observation--He who created the world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, has given man power to appreciate these wonders of earth and heaven, power to understand the lessons drawn from them by Christ. But human intelligence could never have originated these lessons, and neither can man understand them only as God by His Holy Spirit sanctifies the observation. . . . Little confidence can be placed in human reasoning. Were Christ in the world today, the veriest stripling in the schools would prate to him of so-called science. But Christ would answer: "No man can serve two masters."

The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth.

But the fallen race will not understand. The laws of nature are supposed to control the God of nature. Correct lessons cannot impress the minds of those who know not the truth or the Word of God.--RH July 3, 1900.

Because God's Works Cannot be Explained by Finite Minds, Many Doubt--Today there are many who have taken their position on the side of unbelief, as if it were a virtue, the sign of a great mind, to doubt. Because the works of God cannot be explained by finite minds, Satan brings his sophistry to bear upon them, and entangles them in the meshes of unbelief. If these doubting ones would come in close connection with God, He would make His purposes clear to their understanding.--YI March 21, 1901.

Confusion Results When Man Sets Up His Judgment Against the Creator--He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God.--Letter 141, 1902.

Nature But Imperfectly Reveals the Greatness and Majesty of God--The existence of a personal God, the unity of Christ with His Father, lies at the foundation of all true science. From nature we can gain only an imperfect idea of the greatness and majesty of God. We see the working of His power and His wisdom, but He Himself is beyond our comprehension. The ocean, the cataract, the lofty, rugged mountains reveal but imperfectly His handiwork. Satan has introduced confusion and deformity into the creation of God. Something more than nature is needed to reveal the character of the Father.--Ms. 30, 1904.

Cornelius Did Not Forget God in His Investigation of True Science--There are many men in our world who are like Cornelius. They are not fully informed

in regard to the truth for this time; and yet, as did Cornelius, they fear God, and follow principles of righteousness. In every sphere of action they work on the principles that God accepts. All through the ages there have been devout men whose lives were an example that others might well follow. They have borne a clear, pure, undefiled testimony for truth and righteousness. In their high position of responsibility, even among accomplished worldly men, they were bright and shining lights. Not all men forget God in their investigation of true science.

As God worked for Cornelius, so He works for these true standard-bearers. He prepares the way for them to take the place of those who have been given a knowledge of Bible truth, but who have disappointed the Lord our Saviour. These men will be true to pure, holy principles in their investigation of the laws which rule our world. They will obtain a knowledge of God as Cornelius did--through the visitation of angels from heaven. That they may obtain advanced light, God places them in connection with men of superior knowledge regarding His Word.

There are men of nobility and influence whom the Lord will call into His work and use as His witnesses, if unconsecrated men will not spoil them by flattery and exalt them as gods.--Letter 197, 1904.

Nature an Imperfect Lesson Book of God--While the true God could . . . be discerned in nature [before the fall], this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garment of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robe of ignorance of God. The clear and perfect light that had hitherto surrounded them had lighted everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works.

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. . . .

Nature is filled with spiritual lessons for mankind. . . . But nature cannot teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. . . .

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he cannot interpret nature without placing it above God. He cannot discern in it God, or Jesus Christ, whom He has sent. . . .

Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature, as to overlook or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony of God's power. Deity is the

author of nature. The natural world has, in itself, no power but that which God supplies.--RH March 17, 1904.

Without the Bible We Would Not Have an Authentic History of Our World--We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjecture, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjecture and unreliable theories.--RH Nov. 10, 1904.

Jesus Christ is Creator of All Things--Those who read and listen to the sophistries that prevail in this age do not know God as He is. They contradict the Word of God, and extol and worship nature in the place of the Creator. While we may discern the workings of God in the things He has created, these things are not God. Nature's voice is heard in its influence upon the senses. Her voice, the Word declares, is heard to the end of the world. The physical creation testifies of God and Jesus Christ as the great Creator of all things. "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men" (John 1:3,4). The psalmist bears witness, "The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psalm 19:1-3).

The uneducated heathen learns his lessons through nature and through his own necessities, and dissatisfied with darkness, he is reaching out for light, searching for God in the First Great Cause. There is recorded in Genesis various ways in which God speaks to the heathen. But the contrast between the revelation of God in Genesis and the ideas of the heathen, is striking. Many of the pagan philosophers had a knowledge of God which was pure, but degeneracy, the worship of created things, began to obscure this knowledge. The handiwork of God in the natural world--the sun, the moon, the stars--were worshiped.

Men today declare that Christ's teachings concerning God cannot be substantiated by the things of the natural world, that nature is not in harmony with the Old and New Testament Scriptures. This supposed lack of harmony between nature and science does not exist. The Word of the God of heaven is not in harmony with human science, but it is in perfect accord with His own created science.

This living God is worthy of our thought, our praise, our adoration, as the Creator of the world, as the Creator of man. We are to praise God, for we are fearfully and wonderfully made. Our substance was not hid from Him when we were made in secret.--Ms 117, 1908.

Human Ideas Often Contradict God's Word Because Men View Things From Human Point of View--Apart from Christ we are still incapable of interpreting rightly the language of nature. The most difficult and humiliating lesson that man has

to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his efforts to read nature correctly. . . .

God has permitted a flood of light to be poured upon the world in the discoveries of science and art; but when professedly scientific men reason upon these subjects from a merely human point of view, they are sure to err. The greatest minds, if not guided by the Word of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these cannot be explained by natural laws, Bible history is pronounced unreliable.

Those who question the reliability of the Scripture records, have let go their anchor, and are left to beat about upon the rocks of infidelity. When they find themselves incapable of measuring the Creator and His works by their own imperfect knowledge of science, they question the existence of God, and attribute infinite power to nature.

In true science there can be nothing contrary to the teaching of the Word of God; for both have the same Author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or in revelation, is harmonious with itself in all its manifestations. But the mind not enlightened by God's Spirit will ever be in darkness in regard to His power. This is why human ideas in regard to science too often contradict the teaching of God's Word.

The work of creation can never be explained by science. What science can explain the mystery of life?

The theory that God did not create matter when He brought the world into existence, is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heaven and all the host of them, the earth and all things therein, are not only the work of His hand: they came into existence by the breath of His mouth.--ST May 12, 1909.

Scientific Knowledge Not to Interpose Between the Soul and the Bible-- Anything like pride in learning, any dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus--RH Aug. 3, 1911.

In Many Schools the Impression is Left That if Learned Men are Correct, the Bible Cannot Be--In many of the schools and colleges of today, the conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly made that if these learned men are correct, the Bible cannot be. The thorns of skepticism are disguised; they are concealed by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see in it an independence that captivates the imagination, and they are deceived. . . .

The Word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all the ages. . . . The light of revelation shines undimmed into the distant past where human annals cast not a ray of light.--RH Aug. 22, 1912.

XII. ELLEN G. WHITE STATEMENTS ON ANTEDILUVIAN WORLD CONDITIONS

Physical Perfection of Adam and Eve--As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. . . . Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble--perfect in symmetry, and very beautiful.--3SG 34. (1SP 25.)

Physical Appearance of Adam and Eve--As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature: yet her form was noble, and full of beauty.--PP 45.

Antediluvian World Showed Few Signs of Decay--At that time [when Noah preached] the world showed scarcely the first signs of decay. Everything in nature was beautiful and lovely. The lofty trees, the towering mountains, the signs that God had hung in the heavens, appeared so great and grand to the people that they refused to believe that the earth was to be destroyed.--ST April 10, 1901.

Seth Resembled Adam More Than Cain or Abel; Appearance of the Antediluvian World--Seth was of more noble stature than Cain or Abel, and resembled Adam more than any of his other sons. . . .

Those who honored and feared to offend God at first felt the curse but lightly; while those who turned from God and trampled upon His authority, felt the effects of the curse more heavily, especially in stature and nobleness of form. . . .

The race of men then living were of very great stature, and possessed wonderful strength. The trees were vastly larger, and far surpassing in beauty and perfect proportions anything mortals can now look upon. The wood of these trees was of fine grain and hard substance--in this respect more like stone. It required much more time and labor, even of that powerful race, to prepare the timber for building, than it requires in this degenerate age to prepare trees that are now growing upon the earth, even with the present weaker strength men now possess. These trees were of great durability, and would know nothing of decay for very many years.--3SG 60-61. (1SP 65-67.)

Gigantic Stature of Antediluvians--At the first resurrection all come forth in immortal bloom, but at the second, the marks of the curse are visible upon all. All come up as they went down into their graves. Those who lived before the flood come forth with their giant-like stature, more than twice as tall as men now living upon the earth, and well proportioned. The generations after the flood were less in stature.-- 3SG 84.

Decline in Stature After the Flood--Soon after the flood the race began to rapidly decrease in size, and in length of years. There was a class of very large animals which perished at the flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man.--4SG 121.

Lawlessness Among the Antediluvians--This [Gen. 6:5,11-13] is inspired testimony respecting the state of society in the days of Noah--an accurate description of the generation that perished in the waters of the flood. "God saw that the wickedness of man was great," and that the "earth was filled with violence." The fear of God had well-nigh died out of the hearts of the children of men. Lawlessness was rife, and almost every conceivable sin was practiced. The wickedness of men was open and daring, and the cries of the oppressed reached to heaven. Justice was trampled in the dust. The strong not only disregarded the rights of the weak, but forced them to commit deeds of violence and crime.

The wickedness of men was great, but this was not all. "Every imagination of the thoughts of his heart was only evil continually." The purposes and desires of the heart were corrupt from day to day.

Growth of Antediluvians Slow and Firm, Their Minds of a High Order--Many flatter themselves that in this enlightened age men are superior in knowledge and talent to those who lived before the flood; but those who think this do not rightly estimate the physical and mental strength of that long-lived race. In those early ages, growth was slow and firm. Men did not, as at the present time, flash into maturity early, and quickly exhaust their vital forces. Their minds were of a high order, and were strong and clear. Had these men, with their rare powers to conceive and execute, devoted themselves to the service of God, they would have made their Creator's name a praise in the earth, and would have answered the purpose for which He gave them being. But they failed to do this. "All flesh had corrupted his way on the earth." There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful work; but in proportion to their skill and mental ability was their great guilt because of unbridled iniquity.

Antediluvians Made Temples from Trees; Gold and Silver were Abundant--These antediluvians had received many and rich gifts from God; but they used the bounties granted them by Divine Providence to minister to their own selfish desires, and turned them into a curse by fixing their thoughts and affections upon the gifts instead of the Giver. They had goodly trees of great variety and almost without limit; but of these they made temples, where they reveled in scenes of pleasure and wickedness. Gold, silver, and precious stones were in abundance; but they used these also to gratify the desires of their own proud hearts.

The Irreligious and Hedonistic Condition of Antediluvian Society--These sinful men could not deny the existence of God; but they would have been glad to know that there was no God to witness their deeds and call them to account. They delighted to put Him out of their minds. The children were not taught to fear and reverence their Maker. They grew up unrestrained in their desires, and destitute of principle or conscience. Their minds were absorbed in devising means to rival one another in pleasure and vice; and they neither looked nor cared for a heaven beyond this world.

The Faithful Few--Yet the whole world was not corrupt. There were a few faithful witnesses for God. Methuselah, Enoch, Noah, and many others labored to keep alive on the earth the knowledge of the true God, and to stay the tide of

moral evil. God declared that His Spirit should not always strive with guilty men, but that their probation should be a hundred and twenty years; if they did not then cease to pollute with their sins the world and its rich treasures, He would blot them from His creation; and these faithful ministers of righteousness gave the warning message. But the light was not heeded, and the preaching of Noah and his co-laborers impressed hearts less and less. Many, even of the worshipers of God, had not sufficient moral power to stand against the corrupting influences of the age, and were beguiled into sin by the bewitching allurements that were constantly before them.

Antediluvian Vegetation Destroyed--But at length the patience of God was exhausted. By their obstinate resistance to the reproofs of conscience and the warnings of God's messengers, that generation filled up the measure of their iniquity, and became ripe for destruction. Because mankind had perverted His gifts, God would deface and destroy the things with which He delighted to bless them; He would sweep away the beasts of the field, and the rich vegetation which furnished such an abundant supply of food, and transform the fair earth into one vast scene of desolation and ruin. And guilty man should utterly perish in the overthrow of the world upon which he had set his affections.--Bible Echo July 1887.

Various Reactions of the Antediluvians to Noah's Message--The message given by Noah, the building of that strange boat, called forth questions, just as God designed it should, and excited the curiosity of the people. Crowds of people came from all parts of the world to see the strange and wonderful structure, and heard the message of condemnation and the promise of deliverance. . . . When his voice was lifted in warning of what God was about to bring upon the world in judgment because of the wickedness of men, great opposition was manifested against the words of the messenger. The opposition, however, was not entirely world-wide; for some believed the message of Noah, and zealously repeated the warning. But the men who were accounted wise were sought, and were urged to present arguments by which the message of Noah might be counteracted. . . .

The talented men of Noah's time set themselves in league against God's will and purpose, and scorned the message and the messenger that He had sent. . . . It was true that Noah could not controvert their philosophies, or refute the claims of science so-called; but he could proclaim the Word of God; for he knew it contained the infinite wisdom of the Creator, and, as he sounded it everywhere, it lost none of its force and reality because men of the world treated him with ridicule and contempt.--ST April 18, 1895.

Not All Antediluvians Who Rejected Noah's Message Were Idolators--Because of his holy integrity and unwavering adherence to God's commands, he [Noah] was counted singular indeed and made himself an object of contempt and derision by answering to the claims of God without a questioning doubt. What a contrast to the prevailing unbelief and universal disregard of His law!

Noah was tested and tried thoroughly and yet he preserved his integrity in the face of the world--all, all against him. Thus will it be when the Son of Man shall be revealed. The saved will be few, as is represented by Noah and his family. The world might have believed the warnings. God's Spirit was striving with them to lead them to faith and obedience, but their own wicked hearts turned aside the counsel of God and resisted the pleadings of infinite love.

They continued their empty ways as usual, eating, drinking, planting, and building, up to the very day Noah entered into the ark.

Men in Noah's day were not all absolute idolaters, but in their idolatry they professed to know God, and in the grand images they had created, their plan was to represent God before the world. The class who professed to acknowledge God were the ones who took the lead in rejecting the preaching of Noah and through their influence leading others to reject it.

To everyone comes the time of test and trial. While Noah was warning the inhabitants of the world of the coming destruction, it was their day of opportunity and privilege to become wise unto salvation. But Satan had control of the minds of men. They set light and truth for darkness and error. Noah seemed to them to be a fanatic. They did not humble their hearts before God, but continued their occupation the same as if God had not spoken to them through His servant Noah. But Noah stood like a rock amid the pollution and wickedness surrounding him, and wavered not in his faithfulness. He stood amid the scoffs and jeers of the world, an unbending witness for God, his meekness and righteousness shining brightly in contrast to the crime and intrigue and violence surrounding him.

Because Antediluvian Seasons Came Regularly Many Concluded the Flood Was Impossible--Noah connected with God, and he was strong in the strength of infinite power. For one hundred and twenty years he daily presented God's warning in regard to events which, so far as human wisdom was concerned, could not take place. The world before the flood reasoned that for centuries the laws of nature had been fixed; the recurring seasons had come and gone in regular order. Rain had never yet fallen, but a mist or dew had fallen upon the earth, causing vegetation to flourish. The rivers and brooks had never passed their boundary, but had borne their waters safely to the great sea. Fixed decrees had kept the waters from overflowing their banks. The people did not recognize the Hand that had stayed the waters, saying, "Thus far shalt thou go, and no farther."

Men began to feel secure and to talk of the fixed laws of nature. They reasoned then as men reason now, as though nature was above the God of nature, that her ways were so fixed that God Himself would not or could not change them, thus making God's messages of warning of none effect because, should His word be fulfilled, the course of nature would be disturbed. The men before the flood sought to quiet their consciences, which the Spirit of God had aroused, by arguing how impossible it was for the message of Noah to be true and a flood to deluge the world, which would turn nature out of her course. . . .

They reasoned that it was not in accordance with the character of God to save Noah and his family, only eight persons in that vast world, and let all the rest be swept out of existence by the waters of the flood. Oh, no. There were great men and good men on the earth. If they did not believe as Noah did, Noah was deceived. It could not be otherwise. Here were the philosophers, the scientific men, the learned men. All could see no consistency in this message of warning. This fanciful doctrine was an illusion of the brain. If this was the truth the wise men surely would know something about it. Would all of these learned men perish from the face of the earth and Noah be found the only one worthy of being spared? . . .

But the days before the flood steal silently on as a thief in the night. Noah is now making his last effort in warnings, entreaty, and appeal to the

rejecters of God's message. With tearful eye, trembling lip, and quivering voice, he makes his last entreaty for them to believe and secure a refuge in the ark. But they turn from him with impatience and contempt that he should be so egotistical as to suppose his family are the only ones right in the vast population of the earth. They have no patience with his warnings, with his strange work of building an immense boat on dry ground. Noah, they said, was insane. Reason, science, and philosophy assured them Noah was a fanatic. None of the wise men and honored of the earth believed the testimony of Noah. If these great men were at ease and had no fears, why should they be troubled?-- Ms. 5, 1876.

Powerful Animals Now Extinct Existed Before the Flood--I was shown that very large, powerful animals existed before the flood which do not now exist.--3SG 92. (1SP 87.)

Vegetation Before the Flood--Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability.--3SG 79. (1SP 81-82.)

Antediluvian Flora and Landscapes--The hills, mountains, and very beautiful plains were adorned with plants and flowers, and tall, majestic trees of every description, which were many times larger and much more beautiful than trees now are.--3SG 33. (1SP 24.)

Trees Now Extinct Existed Before the Flood--The heights were crowned with trees more majestic than any that now exist.--PP 44.

The Quality of Antediluvian Wood; Antediluvian Giants--The trees far surpassed in size, beauty, and perfect proportion, any now to be found; their wood was of fine grain and hard substance, closely resembling stone, and hardly less enduring. . . . There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful works.--PP 90.

Fossils and Artifacts from Antediluvian Times--Bones of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once lived upon the earth. I was shown that very large, powerful animals existed before the flood which do not now exist. Instruments of warfare are sometimes found; also petrified wood. Because the bones of human beings and of animals found in the earth are much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the world is older than we have any scriptural record of, and was populated long before the record of creation by a race of beings vastly superior in size to men now upon the earth.--3SG 92-93. (1SP 87-88.)

Antediluvian Men and Animals Buried by the Flood--God so ordered that men, beasts, and trees, many times larger than those now upon the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved to evidence to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish the faith of men in inspired history.--3SG 95. (1SP 90.)

Fossils and Artifacts Buried by the Flood--Bones of men and animals, as well as instruments of warfare, petrified trees, et cetera, much larger than any that now exist, or that have existed for thousands of years, have been discovered, and from this it is inferred that the earth was populated long before the time brought to view in the record of creation, and by a race of beings vastly superior in size to any men now living.--PP 112.

Explanation for Fossils Found in the Earth--It is true that remains found in the earth testify to the existence of men, animals, and plants much larger than any now known. These are regarded as proving the existence of vegetable and animal life prior to the time of the Mosaic record. But concerning these things Bible history furnished ample explanation. Before the flood, the development of vegetable and animal life was immeasurably superior to that which has since been known. At the flood the surface of the earth was broken up, marked changes took place, and in the re-formation of the earth's crust were preserved many evidences of the life previously existing.--Ed 129.

Antediluvian Arts Buried by Waters of the Flood--The worldly churches cannot read a "Thus saith the Lord," in regard to the seventh-day Sabbath; and why? --because they are wise in their own conceits; because they are following the example of men who were only one step from the Eden of God, and who, because of their mental and moral capabilities, began to work out their human inventions, and worship the things their hands had made, supposing that they were improving upon God's plans and devices. In this they worshipped and extolled themselves. [Genesis 6:5-8, 11-13, 17, 18 quoted.]

There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed man were perverted. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long-lived race were constantly devising how they might contend with the universe of heaven and gain possession of Eden.

When men talk of the improvements that are made in higher education, they are aping the inhabitants of the Noachian world. They are yielding to the temptation of Satan to eat of the tree of knowledge, of which God has said, "Ye shall not eat of it, lest ye die." God gave men a trial, and the result was the destruction of the world by a flood. In this age of the world's history there are teachers and students who suppose that their advancement in knowledge supersedes the knowledge of God, and their cry is, "Higher education." They consider that they have greater knowledge than the greatest Teacher the world has ever known.--Letter 65, 1898.

Works of Art and Science Buried by the Flood--In the antediluvian world there were many wonderful works of art and science. Fresh from the hand of the Creator, these descendants of Adam possessed capabilities that we do not now see.--ST Feb. 1, 1889.

XIII. THE WORLD'S FIRST RAIN

A Mist Watered the Earth Before the Flood--After seven days it began to rain. Up to this time there had been no rain, there had a mist arisen to water the earth, but as the rain began to fall slowly at first, then more came, they

began to inquire, what shall this come to? And at last the heavens were opened and the rain poured down in torrents, and then everyone began to be swept away. --Ms. 32, 1886.

Antediluvian Scoffers Ridiculed Noah's Prediction--Scoffers pointed to the things of nature--to the unvarying succession of the seasons, to the blue skies that had never poured rain, to the green fields refreshed by the soft dews of night--and they cried out, "Doth he not speak parables?" In contempt they declared the preacher of righteousness to be a wild enthusiast; and they went on, more eager in their pursuit of pleasure, more intent upon their evil ways, than ever before. But their unbelief did not hinder the predicted event.--GC 338.

No Rain Prior to the Flood--Seven days were the family of Noah in the ark before the rain began to descend upon the earth. . . . These were days of blasphemous merriment by the unbelieving multitude. They thought because the prophecy of Noah was not fulfilled immediately after he entered the ark, that he was deceived, and that it was impossible that the world could be destroyed by a flood. Previous to this there had been no rain upon the earth. A mist had risen from the waters, which God caused to descend at night like dew, reviving vegetation and causing it to flourish. . . .

Upon the eighth day the heavens gathered blackness. The muttering thunders and vivid lightning flashes began to terrify man and beast. The rain descended from the clouds above them. This was something they had never witnessed, and their hearts began to faint with fear. . . . The storm increased in violence until water seemed to come from heaven like mighty cataracts. The boundaries of rivers broke away, and the waters rushed to the valleys. The foundations of the great deep also were broken up. Jets of water would burst up from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and then they would bury themselves deep in the earth.--3SG 68, 69. (1SP 72, 73.)

The First Rain--Upon the eighth day, dark clouds overspread the heavens. There followed the muttering of thunder and the flash of lightning. Soon large drops of rain began to fall. The world had never witnessed anything like this, and the hearts of men were struck with fear. All were secretly inquiring, "Can it be that Noah was in the right, and that the world is doomed to destruction?"

Darker and darker grew the heavens, and faster came the falling rain. The beasts were roaming about in the wildest terror, and their discordant cries seemed to moan out their own destiny and the fate of man. Then the fountains of the great deep were broken up, and the windows of heaven were opened. Water appeared to come from the clouds in mighty cataracts. Rivers broke away from their boundaries, and overflowed the valleys. Jets of water burst from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling buried themselves deep in the ground.--PP 99.

Reaction of the Antediluvians to the First Rain--At the end of seven days clouds began to gather. This was a new sight; for the people had never seen clouds. Previous to this time no rain had fallen; the earth had been watered by a mist. Thicker and thicker gathered the clouds, and soon rain began to fall. Still the people tried to think that this was nothing very alarming. But soon it seemed as if the windows of heaven had been opened; for the rain poured down

in torrents. For a time the ground drank up the rain; but soon the water began to rise, and day by day it rose higher and higher. Each morning as the people found the rain still falling they looked at one another in despair, and each night they repeated the words, "Raining still!" Thus it was, morning and evening.

For forty days and forty nights the rain poured down. The water entered the houses and drove the people to the temples which they had erected for their idolatrous worship. But the temples were swept away. The crust of the earth was broken, and the water that had been concealed in its bowels burst forth. Large stones were thrown into the air.

Everywhere could be seen human beings fleeing in search of a refuge. The time had come when they would have been only too glad to accept an invitation to enter the ark. Filled with anguish they cried, "Oh, for a place of safety!" Some shrieked to Noah, pleading for admission into the ark. But amid the furious blast of the tempest their voices were unheard. Some clung to the ark till they were washed away by the dashing waves. God had shut in those who believed His word, and no others could enter.

Parents with their children sought the highest branches of the trees yet standing; but no sooner had they reached this refuge than the wind flung tree and people into the foaming, seething water. Terrified animals and terrified human beings climbed the highest mountains, only to be swept together into the angry flood.--ST April 10, 1901.

XIV. HOW THE EARTH'S SURFACE WAS CHANGED BY THE FLOOD

Basic 1864 Statements Concerning the Flood

The Beginning of the Great Deluge--Upon the eighth day the heavens gathered blackness. The muttering thunders, and vivid lightning flashes, began to terrify man and beast. The rain descended from the clouds above them. This was something they had never witnessed, and their hearts began to faint with fear. The beasts were roving about in the wildest terror, and their varied voices seemed to mourn out their own destiny and the fate of man. The storm increased in violence until water seemed to come from heaven like mighty cataracts. The boundaries of rivers broke away, and the waters rushed to the valleys. The foundations of the great deep also were broken up. Jets of water would burst up from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and then they would bury themselves deep in the earth.

The people beheld the destruction, first of the works of their hands. Their splendid buildings, their beautifully arranged gardens and groves, where they had placed their idols, were destroyed by lightning from heaven. Their ruins were scattered everywhere. . . .

The violence of the storm increased, and there were mingled with the warring of the elements the wailing of the people who had despised the authority of God. Trees, buildings, rocks, and earth, were hurled in every direction. The terror of man and beast was beyond description. And even Satan himself, who was compelled to be amid the warring elements, feared for his own existence. . . .

The animals exposed to the tempest rushed toward man, choosing the society of human beings, as though expecting help of them. Some of the people would bind their children and themselves upon powerful beasts knowing that they would be tenacious for life and would climb the highest points to escape the rising

water. The storm does not abate its fury--the waters increase faster than at first. Some fasten themselves to lofty trees upon the highest points of land, but these trees are torn up by the roots, and carried with violence through the air, and appear as though angrily hurled, with stones and earth, into the foaming waters which nearly reached the highest points of land. The loftiest highs are at length reached, and man and beast alike perish by the waters of the flood.--3SG 69-72. (1SP 73-76.)

The Earth at the End of the Flood--The whole surface of the earth was changed at the flood. A third dreadful curse now rested upon it in consequence of man's transgression. The beautiful trees and shrubbery bearing flowers were destroyed, yet Noah preserved seed and took it with him in the ark, and God by His miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations. Soon after the flood trees and plants seemed to spring out of the very rocks. In God's providence seeds were scattered and driven into the crevices of the rocks and there securely hid for the future use of man.

The waters had been fifteen cubits above the highest mountains. The Lord remembered Noah, and as the waters decreased He caused the ark to rest upon the top of a cluster of mountains, which God in His power had preserved and made them to stand fast all through that violent storm. These mountains were but a little distance apart, and the ark moved about and rested upon one, then another of these mountains, and was no more driven upon the boundless ocean. This gave great relief to Noah and all within the ark. As the mountains and hills appeared they were in a broken, rough condition, and all around them appeared like a sea of roiled water or soft mud.

The Burial of Animal and Plant Life After the Flood--In the time of the flood the people and beasts also gathered to the highest points of land, and as the waters returned from off the earth, dead bodies were left upon high mountains, and upon the hills as well as upon the plains. Upon the surface of the earth were the bodies of men and beasts. But God would not have these to remain upon the face of the earth to decompose and pollute the atmosphere, therefore He made of the earth a vast burying ground. He caused a powerful wind to pass over the earth for the purpose of drying up the waters, which moved them with great force--in some instances carrying away the tops of mountains like mighty avalanches, forming huge hills and high mountains where there were none to be seen before, and burying the dead bodies with trees, stones, and earth. These mountains and hills increased in size and became more irregular in shape by collection of stones, ledges, trees, and earth which were driven upon and around them. The precious wood, stone, silver and gold that had made rich, and adorned the world before the flood, which the inhabitants had idolized, was sunk beneath the surface of the earth. The waters which had broken forth with such great power, had moved earth and rocks, and heaped them upon earth's treasures, and in many instances formed mountains above them to hide them from the sight and search of men. . . .

The beautiful, regular-shaped mountains had disappeared. Stones, ledges, and ragged rocks appeared upon some parts of the earth which were before out of sight. Where had been hills and mountains, no traces of them were visible. Where had been beautiful plains covered with verdure and lovely plants, hills and mountains were formed of stones, trees, and earth, above the bodies of men

and beasts. The whole surface of the earth presented an appearance of disorder. Some parts of the earth were more disfigured than the others. Where once had been earth's richest treasures of gold, silver and precious stones, was seen the heaviest marks of the curse. And countries which were not inhabited, and those portions of the earth where there had been the least crime, the curse rested more lightly.

Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified and become coal, which accounts for the large coal beds which are now found. This coal has produced oil.--3SG 76-79. (1SP 79-82.)

The Ark by Itself Could Not Have Withstood the Violence of the Flood--The ark was made of the cypress or gophir wood, which would know nothing of decay for hundreds of years. It was a building of great durability which no wisdom of man could invent. God was the designer, and Noah His masterbuilder.

After Noah had done all in his power to make every part of the work correct, it was impossible that it could of itself withstand the violence of the storm which God in His fierce anger was to bring upon the earth. The work of completing the building was a slow process. Every piece of timber was closely fitted, and every seam covered with pitch. All that men could do was done to make the work perfect; yet after all, God alone could preserve the building upon the angry, heaving billows, by His miraculous power.--3SG 66.

The Reactions of the Animals in the Ark to the Fury of the Flood--The ark was severely rocked and tossed about. The beasts within expressed by their varied noises the wildest terror, yet amid all the warring of the elements, the surging of the waters, and the hurling about of trees and rocks, the ark rode safely. Angels that excel in strength guided the ark and preserved it from harm. Every moment during the frightful storm of forty days and forty nights the preservation of the ark was a miracle of almighty power.-- 3SG 71.

1890 Statements Concerning the Flood

The Beginning of the Great Deluge--Upon the eighth day dark clouds overspread the heavens. There followed the muttering of thunder and the flash of lightning. Soon large drops of rain began to fall. The world had never witnessed anything like this, and the hearts of men were struck with fear. All were secretly inquiring, "Can it be that Noah was in the right, and that the world is doomed to destruction?" Darker and darker grew the heavens, and faster came the falling rain. The beasts were roaming about in the wildest terror, and their discordant cries seemed to moan out their own destiny and the fate of man. Then "the fountains of the great deep" were "broken up, and the windows of heaven were opened." Water appeared to come from the clouds in mighty cataracts. Rivers broke away from their boundaries, and overflowed the valleys. Jets of water burst from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, buried themselves deep in the ground.

The people first beheld the destruction of the works of their own hands. Their splendid buildings, and the beautiful gardens and groves where they had placed their idols, were destroyed by lightning from heaven, and the ruins were scattered far and wide. . . .

As the violence of the storm increased, trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. Above the roar of the tempest was heard the wailing of a people that had despised the authority of God. Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence. . . .

The beasts, exposed to the tempest, rushed toward man, as though expecting help from him. Some of the people bound their children and themselves upon powerful animals, knowing that these were tenacious of life, and would climb to the highest points to escape the rising waters. Some fastened themselves to lofty trees on the summit of hills or mountains; but the trees were uprooted, and with their burden of living beings were hurled into the seething billows. One spot after another that promised safety was abandoned. As the waters rose higher and higher, the people fled for refuge to the loftiest mountains. Often man and beast would struggle together for a foothold, until both were swept away.--PP 99, 100.

Changes on the Earth's Surface at the End of the Flood--The entire surface of the earth was changed at the flood. A third dreadful curse rested upon it in consequence of sin. As the water began to subside, the hills and mountains were surrounded by a vast, turbid sea. Everywhere were strewn the dead bodies of men and beasts. The Lord would not permit these to remain to decompose and pollute the air, therefore He made of the earth a vast burial gound. A violent wind which was caused to blow for the purpose of drying up the waters, moved them with great force, in some instances even carrying away the tops of the mountains and heaping up trees, rocks, and earth above the bodies of the dead. By the same means the silver and gold, the choice wood and precious stones, which had enriched and adorned the world before the flood, and which the inhabitants had idolized, were concealed from the sight and search of men, the violent action of the waters piling earth and rocks upon these treasures, and in some cases even forming mountains above them. . . .

The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular. Stones, ledges, and ragged rocks were now scattered upon the surface of the earth. In many places hills and mountains had disappeared, leaving no trace where they once stood; and plains had given place to mountain ranges. These changes were more marked in some places than in others. Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse. And upon countries that were not inhabited, and those where there had been the least crime, the curse rested more lightly.

At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil.--PP 107, 108.

Other Statements Concerning the Flood

How the Antediluvians Reacted to Noah's Message--I found my mind again and again drawn out to contemplate the case of Noah, who with his family found refuge in the ark. He had faith; he obeyed God. His faith led him to make ready for a refuge from the terrible storm that God had told him would come upon the wicked inhabitants of the old world. Noah obeyed God implicitly. It was a heavy cross for him to move out by faith in preparing that ark, building it on dry land. But he did according to all the Lord commanded him. He did not pick and choose among the precepts and commandments of God those things that were agreeable and for his present comfort and convenience, and reject those that required self-denial, which if he obeyed would make him the subject of sport and derision of the godless. This course of Noah will be the course of everyone who has genuine faith. As soon as he knows the will of God, he will do it. He does not consult his will, his own choice, but although to obey . . . [means] sacrifice and . . . loss of friends, of property, of name and life itself, he will carefully and conscientiously walk in the path which God has indicated.

It was through Noah's consistent faith and works combined that condemned the world. He not only preached the present truth appropriate for that time, but he acted every sermon. Had he never lifted his voice in warning, his works, his holy character among the corrupt and ungodly would have been condemning sermons to the unbelieving and dissolute of that age. He bore himself with a Christlike patience and meekness under the provoking insults, taunts and mockery. His voice was often heard in prayer to God for His power and help that he might do all the commandments of God. This was a condemning power to the unbelieving.

But the time comes when the last appeal of Noah is made to the guilty race. He bids them yet once again heed the message of warning and find refuge in the ark. He stretches out his hands in supplication with voice full of sympathy. With quivering lip and tearful eye, he tells them his work is done, but the loud coarse mocking and scoffs and insults more determined are heaped upon Noah. "Enthusiast, fanatic, crazy!" falls upon his ear. He bids them all farewell. He and his family enter the ark and God shut the door. That door that shut Noah in, shut out the world. It was a shut door in Noah's time. And the Lord shut him in. Up to that time, God had opened a door whereby the inhabitants of the old world might find refuge if they believed the message sent to them from God. But that door was now shut and no man could open it. Probation was ended.

The long forbearance of God had ceased, the figures in the books of God's reckoning had been accumulating, the cup of the unjust was full. Mercy then ceased and justice took the sword of vengeance. The door shut, hope for the world dead; the last warning rejected, the golden opportunity past, forever past. The last appeal has been made by the man of righteousness, the forbearance of God exhausted and how terrible now is His wrath.

The unbelievers saw the beasts and fowls and animals of all kinds, of themselves enter the ark. This was something they could not explain. They saw Noah and his family go in, and a premonition of something they cannot comprehend thrills through them as they see that wondrous door of the ark shut not by human hands.

In a few days the rain began to fall. The waters cover the surface of the earth, while the inhabitants leave the groves where there are beautiful things, objects [which their] wisdom has made for idolatry. They leave their mansions, the works of gold and temples of precious stones, bemoaning the loss of the luxuries. The waters continue to rise higher and higher. They are filled with

remorse, but not repentance, filled with hatred, and some with sorrow, as convictions bring the sermons of Noah vividly to their minds. The denunciations of God against their practices, ring in their ears as they are compelled to flee from one place to another, always seeking a foothold higher for safety. The last refuge is reached. They look abroad upon a world of water. How gladly would they now welcome that voice which invited them to find shelter in the ark. How glad would they be to listen now to the prayers offered in their behalf by faithful Noah--prayers which they mocked at and put far off the evil day. The sweet voice of mercy no longer is heard. The door is shut. But Noah and his family are safe in the ark under the protecting care of the God of the storm and tempest.

A divine hand guided the ark in safety amid the roar of the tempest, the thunderous voice and the sharp lightning's gleam, trees uprooted were thrown into the boiling, seething waters, wrecks of palaces, temples, were tossing about upon the waters, but the ark was safe.--Ms. 17, 1885.

Beauties of the Antediluvian World Compared with Beauty Today--If the worship and devotion to God were as great even as the devotion to selfish pleasure and above the worship of the creature it [Copenhagen, Denmark] would be a most remarkable place. But as I look upon these beautiful things in nature and art I call to mind beautiful Eden which was Adam's home. Their yielding to temptation, their transgression of the law of God, lost for them beautiful Eden.

Oh, sin! How it blights and mars everything! The beautiful groves and forests and rich and varied scenery of the world before it was deluged with the flood made it surpassingly lovely, but there was a blight because of sin. Men transgressed the law of God, and the Lord said He would destroy man, for the thoughts and imaginations of his heart were evil, and only evil, continually. They put God out of their thoughts. All their mind was engrossed in selfish enjoyment to gratify their own desires and leave the God of heaven out of their thoughts. They corrupted their ways before God and their evil works defiled the beautiful earth. They worshipped the things their own hands had made, and violence and crime became almost universal; and the Lord washed the earth of the moral pollution with a flood.--Ms. 25, 1885.

Antediluvians Branded Noah a Fanatic--In the time of the flood nearly all the inhabitants of the world thought that they were right and that Noah was wrong. They claimed that they knew more than that faithful servant of God, and thus closed their ears to words of truth, and darkness came upon them. There were those then, as today, who explained away the truth by false science. They branded Noah a fanatic. They explained to the people the foolishness of Noah's statement that a rain would come upon the earth, when no signs of such had ever existed. God's message was to come to them through Noah, but they laughed and mocked at his words, and said, Does he not speak in parables? But their unbelief did not prevent the flood, and they finally drank the waters that covered the earth. We do not want to be like them. . . .

The whole world perished in the flood. Only three were saved at the destruction of Sodom, but they had the warning. We must not follow the majority, for if we do so, we shall not see heaven.--Ms. 43, 1886.

Enoch's Walk with God Amid Corruption of Antediluvian World--We know that the Lord has always had a light in the world. Noah in his day was the light to that crooked and perverse generation. We know that God gave him special light;

it was to tell the world that a flood was coming upon the earth and that they must find refuge in the ark. But how few heeded this warning!

We take another case: There was Enoch. What a blessed thing it is that we have an Enoch! It is stated that he walked with God three hundred years. Notwithstanding the corruption [that] was so great all around him, yet he walked with God, and his light shone out to that degenerate age. And if Enoch walked with God then amid corruption, why cannot men and women walk with God today, in this age of the world?--Ms 83, 1886.

Population of Antediluvian World Was Vast--Noah fulfilled the will of God in bearing God's message to an impenitent, pleasure-loving, corrupt people--the inhabitants of the Noachian world. Only eight of that vast population accepted the warning, fled for refuge into the ark and were saved.--Letter 19b, 1874.

Of the vast population in the world before the flood, only eight persons were saved from the general destruction.--RH Sept. 25, 1888.

Reaction of Antediluvians to the Flood--At the end of seven days clouds began to gather. This was a new sight; for the people had never seen clouds. Previous to this time no rain had fallen; the earth had been watered by a mist. Thicker and thicker gathered the clouds, and soon rain began to fall. Still the people tried to think that this was nothing very alarming. But soon it seemed as if the windows of heaven had been opened, for the rain poured down in torrents. For a time the ground drank up the rain, but soon the water began to rise, and day by day it rose higher and higher. Each morning as the people found the rain still falling they looked at one another in despair, and each night they repeated the words, "Raining still!" Thus it was, morning and evening.

For forty days and forty nights the rain poured down. The water entered the houses and drove the people to the temples which they had erected for their idolatrous worship. But the temples were swept away. The crust of the earth was broken, and the water that had been concealed in its bowels burst forth. Large stones were thrown into the air.

Everywhere could be seen human beings fleeing in search of a refuge. The time had come when they would have been only too glad to accept an invitation to enter the ark. Filled with anguish they cried, "Oh, for a place of safety!" Some shrieked to Noah, pleading for admission into the ark. But amid the furious blast of the tempest their voices were unheard. Some clung to the ark till they were washed away by the dashing waves. God had shut in those who believed His word, and no others could enter.

Parents with their children sought the highest branches of the trees yet standing; but no sooner had they reached this refuge than the wind flung trees and people into the foaming, seething water. Terrified animals and terrified human beings climbed the highest mountains, only to be swept together into the angry flood.--ST April 10, 1901.

Evidence of Changes Made by the Flood

God Presides Over All the Earth--On our journey westward [across the United States] we have been watching to catch everything new and interesting in the scenery. We have looked upon the lofty, terraced mountains in their majestic

beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of His broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still--stiffened billows, arrested in their proudest swell. These towering mountains belong to God; He presides over their rocky fastness. The wealth of their mines is His also, and so are the deep places of the earth.--RH Feb. 24, 1885.

Rocks Bear Witness to Destruction of the World by Water--When our Creator formed the world to be a habitation for man, its arrangements were prepared by the God of wisdom to help the mental as well as the physical wants of man. The great Architect has formed and fashioned the scenes of nature that they may have an important bearing upon man's intellectual and moral character. These are to be God's school to educate the mind and morals. Here the mind may have a vast field for study in the display of the majestic works of the Infinite One.

The rocks are among the precious things of earth, containing treasures of wisdom and knowledge. In the rocks and mountains are registered the fact that God did destroy the wicked from off the earth by a flood, and the broken surface of the earth reveals, in the gigantic rocks and towering mountains, that the Lord's power has done this because of the wickedness of men in the transgression of His law. The ever-varying scenery that meets the eye is the work of the God of wisdom, that in His stupendous works men may discern that there is a living God whose power is unlimited. The marvelous works of majesty are to refine the soul and to soften the roughness of man's nature, to help him in character building.--Ms 73, 1886.

John the Revelator Beheld on Patmos Evidences of the Flood--The apostle [John] beheld around him [on the island of Patmos] the witness of the flood, which deluged the earth because the inhabitants [of the antediluvian world] ventured to transgress the law of God. The rocks, thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath.--RH March 1, 1881.

Rocks Bearing Appearance of Great Age--Rocks, rocks everywhere [near Cheyenne, Wyoming], bearing the appearance of great age. Rocks cast up like fortifications seem as though placed by a workman. I see at this moment immense rocks of singular shape composed of sand and coarse gravel.--Letter 26, 1872.

XV. ELLEN G. WHITE STATEMENTS ON AMALGAMATION

Of Men and Animals Before the Flood--But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere. God purposed to destroy by a flood that powerful, long-lived race that had corrupted their ways before Him. He would not suffer them to live out the days of their natural life, which would be hundreds of years. It was only a few generations back when Adam had access to that tree which was to prolong life. After his disobedience he was not suffered to eat of the tree of life. Deprived of that tree, his life would gradually wear out.--3SG 64 (1864). (1SP 69)

Of Men and Animals After the Flood--Every species of animal which God had created were preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men. --3SG 75 (1864). (1SP 78)

Of Plants--Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The master answered, "An enemy hath done this." (Matt. 13:27, 28.) All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares.--Ms. 65, 1899. (2SM 288.)

XVI. VOLCANIC ERUPTIONS AND EARTHQUAKES

(1864)--Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified and become coal, which accounts for the large coal beds which are now found. This coal has produced oil.

God causes large quantities of coal and oil to ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes and fiery issues. The action of fire and water upon the ledges of rocks and ore causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the coming of Christ and the end of the world, as signs of its speedy destruction.

Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues cannot give sufficient vent to the heated elements beneath. The earth is convulsed--the ground trembles, heaves, and rises into swells or waves, and there are heavy sounds like thunder underground. The air is heated and suffocating. The earth quickly opens, and I saw villages, cities and burning mountains carried down together into the earth.

God controls all these elements; they are His instruments to do His will; He calls them into action to serve His purpose. These fiery issues have been, and will be His agents to blot out from the earth very wicked cities. Like Korah, Dathan and Abiram they go down alive into the pit. These are evidences of God's power. Those who have beheld these burning mountains have been struck with terror at the grandeur of the scene--pouring forth fire, and flame, and a vast amount of melted ore, drying up rivers and causing them to disappear. They have been filled with awe as though they were beholding the infinite power of God.

These manifestations bear the special marks of God's power, and are designed to cause the people of the earth to tremble before Him, and to silence those, who like Pharoah would proudly say, "Who is the Lord that I should obey His voice?" Isaiah refers to these exhibitions of God's power where he exclaims, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence as when the melting fire burneth. The fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence" (Isaiah 64:1-3). . . .

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire and the rocks are thrown down by him" (Nahum 1:3-6).

"Bow thy heavens, O, Lord, and come down. Touch the mountains, and they shall smoke. Cast forth lightning, and scatter them. Shoot out thine arrows, and destroy them" (Psalm 144:5,6).

Greater wonders than have yet been seen will be witnessed by those upon the earth a short period previous to the coming of Christ. . . .

The bowels of the earth were the Lord's arsenal, from which He drew forth the weapons He employed in the destruction of the old world. Waters in the bowels of the earth gushed forth, and united with the waters from heaven, to accomplish the work of destruction. Since the flood, God has used both water and fire in the earth as His agents to destroy wicked cities.

In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in His wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks, and heated mud into the rivers, will cause them to boil like a pot and send forth massive rocks and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it.

The saints are preserved in the earth in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood.--3SG 79-83. (1SP 81-85)

(1885) Subterranean Fires Burning--These mountains to me are significant. Subterranean fires, although concealed in them, are burning. When the wicked shall have filled their cup of iniquity then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks heave from the place, the hills and solid ground shake beneath the tread of Omnipotence, yet once more He will shake, not the earth only but also the heavens. There is a sea of fire beneath our feet. There is a furnace of fire in these old rocky mountains. The mountain belching forth its fires tells us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and tremble before Him?--Ms. 29, 1885.

(1886) Changes Brought About by the Great Deluge--If everything in God's works looks to us so beautiful, and the majestic mountains and towering stern old rocks have attractions, how far exceeding it in beauty, in grandeur and loveliness, was the world before the flood, which was destroyed because of man's sinfulness. God had surrounded them with the precious things of earth because He loved them. But these blessings were turned into a curse, and they used the precious things of earth to gratify their pride and to glorify themselves until the Lord destroyed them and the earth which was defiled by their violence and corrupting works. Even now, if the curse of sin were not corrupting the earth, it would be a happy place, but every place inhabited by human beings is debased with sin.

The rocky mountains rise abruptly and seem to tower upwards, reaching to the very heavens. At my left is a grand old castle standing upon the mountain-top, and in the distance rises another mountain far above. The peaks reach almost to the heavens--a mountain that to human eye appears inaccessible, rising thousands of feet above the level--and on the very summit is a tower. It may be for observation. The ambition of man will not be restricted. We come to scenery that appears to our senses as indescribably grand. Mountain peaks rise above mountain peaks, the massive, curiously splendid shaped rocks that were heaved up by mighty agencies and sculptured by the storms of ages. . . .

The great God has reared His mighty structures in the granite rocks, in the towering mountains, in clefts, in the gulches, in the gorges, and in the castle rocks and the caves of the earth and with these surroundings of evidences of God's power, how thankless the heart that needs images of man to worship. . . .

Men may trace, in the broken surface of the earth, the evidences of the flood. Men thought themselves wiser than God, and altogether too wise to obey His law and keep His commandments and obey the statutes and precepts of Jehovah. The rich things of earth, which God had given them, did not lead them to obedience, but away from obedience, because they misused their choice favors of heaven, and made the blessings given them of God objects to separate from God. And, because they became satanic in their nature, rather than divine, the Lord sent the flood of waters upon the old world and the foundations of the great deep were broken up.

Clay, lime, and shells that God had strewn in the bottoms of the seas, were uplifted, thrown hither and thither, and convulsions of fire and flood, earthquakes and volcanoes buried the rich treasures of gold, silver, and precious stone beyond the sight and reach of man. Vast treasures are contained in the mountains. There are lessons to be learned in God's book of nature. . . .

We see in the broken face of nature, in the cleft rocks, in the mountains and precipices, that which tells us a great wrong has been done, that men have abused God's gifts, forgotten the Creator, and that the Lord was grieved and punished the wicked transgressors of His law, and as the result we have its effects in creation.--Ms. 62, 1886.

(1890)--At this time [the flood] immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy ex-

plosions underground, which sound like muffled thunder. The air is hot and suffocating. Volcanic eruptions follow; and these often failing to give sufficient vent to the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear, and sometimes cities, villages, and burning mountains are swallowed up. These wonderful manifestations will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.

The depths of the earth are the Lord's arsenal, whence were drawn weapons to be employed in the destruction of the old world. Waters gushing from the earth united with the waters from heaven to accomplish the work of desolation. Since the flood, fire as well as water has been God's agent to destroy very wicked cities. These judgments are sent that those who lightly regard God's law and trample upon His authority may be led to tremble before His power and to confess His just sovereignty. As men have beheld burning mountains pouring forth fire and flames and torrents of melted ore, drying up rivers, overwhelming populous cities, and everywhere spreading ruin and desolation, the stoutest heart has been filled with terror, and infidels and blasphemers have been constrained to acknowledge the infinite power of God.

Said the prophets of old, referring to scenes like these: [Isaiah 64:1-3; Nahum 1:3,4 quoted].

More terrible manifestations than the world has ever yet beheld, will be witnessed at the second advent of Christ. [Nahum 1:5,6; Psalm 144:5,6 quoted.]

As lightnings from heaven unite with the fire in the earth, the mountains will burn like a furnace, and will pour forth terrific streams of lava, overwhelming gardens and fields, villages and cities. Seething molten masses thrown into the rivers will cause the waters to boil, sending forth massive rocks with indescribable violence and scattering their broken fragments upon the land. Rivers will be dried up. The earth will be convulsed; everywhere there will be dreadful earthquakes and eruptions.

Thus God will destroy the wicked from off the earth.--PP 108-110.

(1891)--Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth's crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken; for the end of all things is at hand.--Ms. 24, 1891.

(1902)--In the bowels of the earth God has in reserve the weapons that He will use to destroy the sinful race. Since the flood, God has used, to destroy wicked cities, both the water and the fire that are concealed in the earth. In the final conflagration God will in His wrath send lightning from heaven that will unite with the fire in the earth. The mountains will burn like a furnace, and pour forth streams of lava.--7BC 946-947.

(1913)--When in difficulty, philosophers and men of science try to satisfy their minds without appealing to God. They ventilate their philosophy in regard to the heavens and the earth, accounting for plagues, pestilences, epidemics,

earthquakes, and famines by their supposed science. Questions relating to creation and providence they attempt to solve by saying, This is a law of nature.-- CT 440.

XVII. ON MOUNTAINS AND MOUNTAIN BUILDING

Lessons From The Mountains

E. G. White Journal, Dec. 15, 1885, on a trip from Italy to Switzerland

I was so very weary I lay down on the seat and slept for two hours, and in doing this lost some interesting part of the scenery, but we made as much as possible of the rest of the journey.

It was grand and magnificent. There were lakes and gorges and canyons and towering rocks, some of remarkable appearance. The mountain peaks, rising above mountain peaks. Some adorned with trees, some cultivated to the very top. The trail to them went zigzag, and how they could build their houses, and make their gardens and live up so high was a mystery to us. Chapels were built on the mountain heights, and villages were nestled in the mountain gorges.

The mountains of rocks towering up so high, of every shape and of immense magnitude led us, as we looked upon them, to have deep and solemn thoughts of God. These are His works, evidences of the greatness of His power. He has set fast the mountains, girding them with His power, and the arm of God alone can move them out of their place. Rising before us in their grandeur they point us heavenward to God's majesty, saying, "He changeth not." With Him there is no variableness nor shadow of turning.

His law was spoken from Mt. Sinai amid thunder and flame and smoke, concealing His awful majesty and glory. He spoke His holy law with a voice like a trumpet. The lightnings flashed, the thunders rolled, shaking the grand old mountain from the top to its very base.

We are filled with awe. We love to gaze upon the grandeur of God's works, and are never weary. Here is a range of mountains extending the whole length of a continent piled up one above another like a massive irregular wall reaching even above the clouds. That God who keeps the mountain in position has given us promises that are more immutable than these grand old mountains. God's Word will stand forever from generation to generation.

If man complies with the conditions, then God will fulfill His part, though the foundations of the earth should be broken up and the heavens should pass away. God's Word, God's will in His law, remains unchangeable, eternal. The God of the mountains is our defense, our strong tower. We will find in Him help and strength ever to do His will. We see the perpetual hills and the glory that is flooded upon them from the heavens, and we want to pray and adore the living God who created all these wonders. We see hills, mountains, and valleys bathed in the noontide sun, reflecting its glories in the lakes--and we want to pray and worship the Lord God of hosts. We want faith. We want praise in our hearts that God ever lives. His words of promise are as unchangeable as His mountains.

God's Word, the blessed guide, given to man declares concerning these great and grand rocky mountains that have stood the storm and tempest, the torrent and the roar of the winds, "The mountains shall depart, and the hills shall be removed, but His kindness shall not depart, neither shall the covenant of peace be removed from the heart that trusts in Him with perfect faith." The range of the

mountains which cover so much space with barren rocks and eternal snows is a storehouse of fertility to the plains. The precious things of the valley are nourished from these everlasting mountains. The Alps of Europe are its glory. The treasures of the hills send their blessings to millions. We see numerous cataracts rushing from the tops of the mountains into the valleys beneath.

These mountains to me are significant. Subterranean fires, although concealed in them, are burning. When the wicked shall have filled their cup of iniquity then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks heave from the place, the hills and solid ground shake beneath the tread of Omnipotence, yet once more He will shake, not the earth only but also the heavens. There is a sea of fire beneath our feet. There is a furnace of fire in these old rocky mountains. The mountain belching forth its fires tells us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and tremble before Him?--Ms. 29, 1885.

The Mission of the Mountains

I have thought that there could be nothing to exceed the grandeur of the Colorado mountains, but we see that which is fully as grand and which awakens in the soul reverence for God. We seem to behold His majesty and His power in His marvelous works. The varied scenery in the towering mountains and rocky heights, the deep mountain gorges with their rapid, noisy streams of water coming from the mountains above, the many cataracts that come tumbling down from the tops of the mountains, the waters breaking as they strike the rocks, and scattering into spray like a veil, render this scenery altogether one of surpassing beauty and grandeur.

Mountains contain God's blessings. I have seen men and women look upon the majesty of mountains as though they were really a deformity of nature. They would sigh and say, "How needless! Let me have the level plain, the broad prairies, and I should be happy." The mountains contain treasures of blessings which the Creator bestows upon the inhabitants of earth. It is the diversity in the surface of the earth, in mountains, plains, and valleys, which reveals the wisdom and the power of the great Master Worker. And those who would banish from our earth the rocks and mountains, the wild gorges and the noisy, rushing streams, and the precipices, as unsightly deformities in nature, and would have a smooth level--their senses are too limited to comprehend the majesty of God. Their minds are bound about with narrow ideas.

God, the great Architect, has built these lofty mountains, and their influence upon climate is a blessing to our world. They draw from the clouds enriching moisture. Mountain chains are God's great reservoirs, to supply the ocean with its water. These are the sources of the springs, rills and brooks, as well as the rivers. They receive, in the form of rain and snow, the vapors with which the atmosphere is charged, and communciate them to the parched plains below.

We should look upon the irregular mountains of the earth as God's fountains of blessings from which flow forth the waters to supply all the living creatures. Every time I look upon the mountains I feel gratitude to God. My heart

is lifted up in praise to Him who knows the wants and needs of man. If the earth had been a uniform level there would be stagnant marshes. . . .

Evidences of the Flood--Men may trace, in the broken surface of the earth, the evidences of the flood. Men thought themselves wiser than God, and altogether too wise to obey His law and keep His commandment and obey the statutes and precepts of Jehovah. The rich things of earth which God had given them did not lead them to obedience, but away from obedience, because they misused their choice favors of heaven, and made the blessings given them of God objects to separate from God. And, because they became satanic in their nature, rather than divine, the Lord sent the flood of waters upon the old world and the foundations of the great deep were broken up.

Clay, lime, and shells that God had strewn in the bottoms of the seas, were uplifted, thrown hither and thither, and convulsions of fire and flood, earthquakes and volcanoes buried the rich treasures of gold, silver, and precious stone beyond the sight and reach of man. Vast treasures are contained in the mountains. There are lessons to be learned in God's book of nature. . . .

While we talk freely of other countries, why should we be reticent in regard to the heavenly country, and the house not built with hands, eternal in the heavens? This heavenly country is of more consequence to us than any other city or country on the globe, therefore we should think and talk of this better, even an heavenly, country. And why should we not converse more earnestly and in a heavenly frame of mind, in regard to God's gifts in nature? He has made all these things and designs that we shall see God in His created works. These things are to keep God in our remembrance and to lift our hearts from sensual things and bind them in bonds of love and gratitude to our Creator.

We see in the broken face of nature, in the cleft rocks, in the mountains and precipices, that which tells us a great wrong has been done, that men have abused God's gifts, forgotten the Creator, and that the Lord was grieved and punished the wicked transgressors of His law, and as the result we have its effects in creation. Storms rage with destructive violence. Harm comes to men and beast and property. Because men continue to transgress God's law, He removes their defense. Famine, calamity by sea, and the pestilence that walketh at noonday, follow because men have forgotten their Creator. Sin, the blight of sin, defaces and mars our world, and agonized creation groans under the iniquity of the inhabitants thereof. God has given us faculties to be cultivated, to be improved to His glory and for eternity.

These mountains and caverns and clefts of the rock which we behold have a history. Martyrs have perished here, and these places will never reveal their sacred trust until the Life-giver shall call them with the voice of the Archangel and the trump of God from the rocky caverns, the dungeons, the caves, and the clefts of the rocks. They died in exile, some by starvation, others by the cruel hand of man. They walked with God, and will walk with Him in white because they are found worthy. . . .

What a sight will it be when the dead shall come forth from their graves among these Waldensian valleys! . . .

From . . . hidden pits where human beings have been buried will start into life those who counted not their lives dear unto themselves, who valued integrity of soul to God above ease, above property, above life itself. From beneath the molding majestic walls is ground cursed by the Roman power, but sanctified by the blood of martyrs, and as the blood of Abel cried to God from the ground

so will the blood of these slaughtered ones cry to God from the ground for vengeance.--Ms. 62, 1886.

The Rocky Mountains--From Cheyenne the engines toiled up, up the summit against the most fearful wind. . . . Fears are expressed of danger, because of the wind, in crossing the Dale Creek bridge--650 feet long and 126 feet high--spanning Dale Creek from bluff to bluff. . . . We reached the summit. The extra engine was removed. We are upon an elevation of 7,857 feet. No steam is required at this point to forward the train, for the downgrade is sufficient for us to glide swiftly along.

As we near Ogden the scenery becomes more interesting. . . . There are grand, high mountains towering toward heaven, while these are interspersed with mountains of less size. As far as the eye can see them mountaintops rise above mountains, peak above peak, ridge on ridge, intermingled, while the snow-capped heights glitter under the rays of sunlight, looking surpassingly lovely. As we looked at the varying beauty of this Rocky Mountain scenery, we were deeply impressed with the greatness and majesty of God. We long to have a little time to view at leisure the grand and sublime scenery which speaks to our senses of the power of God who made the world and all things that are therein. . . .

Between Ogden and Sacramento the eye is constantly delighted with the wonderful scenery. Mountains of every conceivable form and dimension appear. Some are smooth and regular in shape, while others are rough, huge granite mountains, their peaks stretching heavenward as though pointing upward to the God of nature. There are blocks of smooth, time-worn rock, piled one above another, looking as though squared and chiseled by instruments in skillful hands. There are high overhanging cliffs, gray old crags and gorges clad with pines, continually presenting to our senses scenery of new interest. We come to the Devil's Slide. There are flat rocks set up like gravestones of nearly equal depth running from the river up the mountainside far above us a quarter of a mile, which mountain is covered with grass and shrubs. The stones are from fifty to two hundred feet high, standing upon their edge as though malletted into the rocky mountain. There are two stone walls about ten feet apart of this masonry. The space between is covered with green foliage. It is a most interesting and wonderful sight.--Letter 18, 1873.

The Rocky Mountains--We have been passing over the plains, through a very barren, desolate looking country. . . . But on we go and the engine toils up, up, up against the most fearful wind we ever experienced. . . . Fears are expressed that there is danger of crossing the bridge which spans Dale Creek from bluff to bluff. It is 650 feet long and 120 feet high. In the providence of God the wind decreased its fearful wail to a piteous sob and sigh and we went safely over. The summit is gained and now we pass through a tunnel excavated through the rocky mountain. . . .

As we near Ogden we have a change of scenery. . . . There are grand mountains and wonderful, towering mountains of masonry, filling our hearts with awe and wonder. . . .

I hesitate whether to place my pen upon paper to give you even the faintest, slightest description of the wild, romantic scenery of the Rocky Mountains. Immense mountaintops rise above mountains. Some mountains of lesser dimensions are wavy and appear smooth and regular in shape. Mountains of masonry have the appearance of being hewed, squared, chiseled, and polished by art and piled one

above another in grand towers, stretching upward toward heaven as though directing the minds of all who look upon them to God.

Then we see abrupt bluffs and singular shaped rocks of every form, huge and without comeliness, having the appearance as though thrown together in most beautiful disorder. We come to a wall of rocks, flat and broad as though chiseled from the quarry and arranged by art, one flat stone overlapping another, two walls almost exactly similar about six feet apart, running straight up the steep sides of the rocky mountains for one-quarter of a mile. This strange piece of masonry is called the Devil's Slide.--Letter 19, 1873.

From Cheyenne two engines are slowly dragging the cars up the mountain to Sherman, against a fearful wind, on account of which fears of danger are expressed in crossing Dale Creek bridge, 650 feet long and 120 feet high, which spans Dale Creek from bluff to bluff. . . .

As we near Ogden the scenery changes. . . . Here are grand mountains towering toward heaven, and mountains of lesser size. Mountaintops rise above mountaintops, peak above peak, ridge above ridge, while the snow-capped heights, glittering under the rays of sunlight look surpassingly lovely. We were deeply impressed as we looked at the varying beauty of this Rocky Mountain scenery. We longed to have a little time to view at leisure the grand and sublime scenery which speaks to our senses of the power of God who made the world and all things that are therein. But a glance only at the wondrous, sublime beauty around us is all we can enjoy.

Between Ogden and Sacramento the eye is constantly delighted with the ever-new scenery. Mountains of every conceivable form and dimension appear. Some are smooth and regular in shape, while others are rough, huge, granite mountains, their peaks stretching heavenward as though pointing up to the God of nature.

There are blocks of timeworn rocks, piled one above another, looking smooth, as though squared and chiseled by instruments in skillful hands. There are high, overhanging cliffs, gray old crags and gorges clad with pines, presenting to our senses scenery of new interest continually.

We come to Devil's Slide. Here are flat rocks set up like gravestones of nearly equal depth, running from the river up the mountainside a quarter of a mile above us. The stones are from fifty to one hundred feet high.--Letter 20, 1873.

Green River Formations--At Green River is the place where specimens of fossils, petrifications and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temple once stood there and their massive pillars were left standing as witnesses of their former greatness. There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of a species now extinct. A large flat stone was shown us

in which were distinct specimens of fish and curious leaves. The proprietor told us, on a previous trip, that he brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. In these split-off slabs of rock there were feathers of birds and other curiosities plainly to be seen.

We looked with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the hand of art. These are in lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderfully shaped rocks you may imagine some ruined city, bare and desolate, but bearing its silent witness to what once was.--Letter 6a, 1880.

Battlements That Have Stood Since The Flood--The scenery through which we passed was altogether too majestic, too awfully grand, to give anything like a description that can compare to the scenery as it really is. The battlements of rocks--the time-worn rocky walls that have stood since the flood, washed with the mountain torrents--stand out smooth as if polished, while rocks diverse from these in shape are seen in regular layers as if art had fashioned them. Here . . . we viewed the most interesting, grand scenery that our eyes ever looked upon. The rocks ascend higher and still higher from the earth and growing from these rocks are beautiful, dark-colored pines intermingled with the lighter and most beautiful, living green of the maple and beech. . . .

Such wild grandeur, such solemn scenery, carries one back to the period when the waters rose to the highest points of land, and the unbelieving antediluvians perished for their great wickedness in the waters of the flood.

As we looked upon the openings in these rocks--the caverns that open to the sight, the deep channels worn by the mighty cataracts--and the rocks of every conceivable shape, we say, "How wonderful, O Lord, are Thy works in all the earth." The softening, subduing touches penciled by the great Master Artist in the beautiful arrangement of dress of dark and living green, this beautiful combination of colors to cover the rugged, time-seamed rocks! Then the deep gorges, the noisy, fast-rushing streams, and the grand mountains covered with forest trees in their beautiful summer robes! The view is grand in the extreme, and presents to the senses such high and holy and strong and sacred ideas of God our Maker. . . .

If anyone can look upon this scenery without being impressed with the greatness and majesty of God, his heart must indeed be unimpressible.--Ms. 56, 1886. (Part in That I May Know Him, p. 146.)

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